

A CASE STUDY TO UNDERSTAND GLOBAL AWARENESS AMONG A CHRISTIAN
HOMESCHOOLING GROUP

by

Bobo Brendan Beck

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

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ABSTRACT

The purpose of this case study was to document and describe how Christian home educators addressed global awareness in their homeschool curriculum as part of a home education network in a large northeastern city in the United States. My primary research question had to do with how Christian home educators addressed global awareness in their curriculum. There were four sub-questions pertaining to the specifics of addressing global awareness in the homeschool context. The questions were as follows: RQ1 How are Christian home educators implementing 21st Century Skills for Learning?; RQ2 What methods do Christian home educators use to address global awareness?; RQ3 What are some of the benefits of and challenges of addressing global awareness in the Christian homeschool setting?; and RQ4 What further training and/or resources do Christian home educators need, if any, to fully develop their children into globally aware, 21st century learners? Case study research methods were used to record learning activity along with interviews of 17 home educators who belong to the same local co-op. Data analysis consisted of transcription of all audio recordings as well as fieldnotes and interviews. The software ATLAS.ti (Version 1.6.0) was used to code and categorize the transcribed texts for emergent themes. The five themes included biblical worldview integration, flexibility, 21st century learning, broader worldview orientation, and caution. The themes were analyzed for significance and relevance to the research questions. Overall, I found that my participants exhibited a strong sense of their family as a mediating institution and provided multiple levels of support pertaining to addressing global awareness in their curriculum. These findings will fill the current gap regarding global awareness among home education families, a small but growing part of the K-12 educational infrastructure.

Keywords: homeschooling, homeschool co-op, global awareness, 21st century skills

Dedication

It is with great pride and honor to dedicate this research to my father, Eddie Bobo Beck, and my late mother, Joan Munn Beck. Without a doubt, God has used these two individuals in my life the most and in eternally significant ways. Even before I was born, they had intentionally created a culture of learning and love for the Lord in our family and home. They have faithfully demonstrated how to be a constant learner, how to raise a family that loves the Lord and others, and how to impact the world through education. My desire to advance in learning has primarily come from their example, to which I am exceedingly grateful. Soli Deo Gloria.

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List of Abbreviations

National Center for Education Statistics (NCES)

National Home Education Research Institute (NHERI)

21st Century Skills (21CS)

International Society for Technology in Education (ISTE)

Partnership for 21st Century Skills (P21)

National Household Education Survey: Parent and Family Involvement in Education (NHES-PFI)

National Council for the Social Studies (NCSS)

Global Mindedness Scale (GMS)

National Council for Accreditation of Teacher Education (NCATE)

American Association of Colleges of Teacher Education (AACTE)

Common Core Standards (CCS)

International Baccalaureate (IB)

Social Impact Games (SIGs)

Riverdale Home School Co-op (RHSC)

Institutional Review Board (IRB)

CHAPTER ONE: INTRODUCTION

Overview

Chapter One provides the foundation and framework for this entire research study. In the first section, I outline the historical context of the homeschooling movement in the United States. Closely following is a section describing 21st century skills and their relevance to education today. Of particular interest to me, as the researcher, is how Christian homeschoolers are prepared for this new era, especially in terms of global awareness. In this chapter I also describe how my perspectives and experiences could have impacted the research process and findings. Then I offer both the statement of the central problem as well as the purpose statement for this study. Additionally, I highlight some of the key elements contributing to the significance of this study as it pertains to Christian homeschoolers as well as broader audiences. I then articulate the specific research questions that drove my overall plan and design. At the end of the introduction I list some key terms that are pertinent to this study along with their accompanying definitions.

Background

No other segment of education in the United States is growing faster than homeschooling (i.e., home-based education, home education) (Ray, 2011; Ray, 2015). What began as a political reaction and ideological stance in the late 1970s has now become, as one study suggested, “the sleeping giant of American education” (Lips & Feinberg, 2009, p. 22). Home education is on the verge of mainstream status, an unlikely story for a movement with such a marginalized past. Ray and other researchers already considered homeschooling a “well-considered choice for mainstream America” (2013, p. 261; Aasen, 2010; Murphy, 2013; Myers, 2015). Bell, Kaplan, and Thurman (2016) referred to the homeschooling movement as “arguably the largest natural experiment in the history of American education” (p. 330). The National Center for Education

Statistics (NCES), one of the first organizations to attempt to estimate the number of homeschoolers in the United States, reported that there were approximately 1.7 million students who were home schooled in the 2011-2012 school year, up from 850,000 in 1999 (Grady, 2017; NCES, 2013; Redford, et al., 2017). Another national report conducted by the National Home Education Research Institute (NHERI), stated that one year prior, there were 2.04 million homeschool students in the United States (Ray, 2011). The same organization currently estimated the homeschool population at about 2.3 million (Ray, 2016). Though there remains a lack of conclusive data on the total number of homeschooled, school-aged students, one reality is certain—the number has been increasing each year.

Some would argue these upward trends in home education are merely a reflection of what has been taking place in the broader American society (Gaither, 2008; Gaither, 2009; Murphy, 2013; Neuman & Guterman, 2017). Gaither (2009) noted that U.S. education policy will need to catch up to the economic and technological changes taking place. Torres (2016) stated the needed changes this way:

The phenomenon of home schooling, though infrequent, requires us as teachers, but above all as parents, to consider how we are educating and to sustain a constructive dialogue about efforts to improve the quality of education for all, without setting public and private against each other in an artificial way. (p. 219)

Yet other researchers have pointed out the fact that issues related to homeschooling will be more and more relevant and important to colleges and universities, the workforce, and the nation as a whole (Gloeckner & Jones, 2013; McCulloch, Savage, & Schmal, 2013). As a result, the research to address this space in education and society has been increasing. However, there remains a sizable gap in the current literature regarding home education and its place within the

specific context of the 21st century. Much of the research thus far has focused on the pros and cons of homeschooling, the legal ramifications involved, the legitimacy of this approach in terms of homeschoolers' academic achievement, and issues pertaining to socialization. Jamaludin, Alias, and DeWitt (2015) explored 11 studies on homeschooling between 2011-2014 and found that most focused on "evaluating the effectiveness and relevancy of homeschooling as an alternative to traditional school" and not on the social development of the homeschoolers or their educational experiences (p. 111). Today, almost two decades into the 21st century, there has been virtually little empirical data addressing the critical question of whether homeschooled students in particular are prepared for this new century.

A more recent trend in American society and throughout the world has been the development of 21st century skills (21CS), a broad set of knowledge, skills, work habits, and character traits that are believed to be critically important to success in today's world. In 1998, on the verge of the new century, a group of educators, leaders, and experts came together to form the International Society for Technology in Education (ISTE). As an organization, the ISTE set standards for leveraging the use of technology in K-12 education and finalized their *Standards for Students* in 2007 (ISTE, 2007). This framework consisted of six categories of skills, (a) creativity and innovation, (b) communication and collaboration, (c) research and information fluency, (d) critical thinking, problem solving, and decision making, (e) digital citizenship, and (f) technology operations and concepts.

During this same period, another group formed to outline the changing needs of 21st century teachers and learners. It was named the Partnership for 21st Century Skills (P21). Consisting of business leaders, educational leaders, and policymakers and building on the ISTE standards, P21 provided a more comprehensive framework for how teaching and learning should

take place in today's globalized world. As a result, P21 created the *Framework for 21st Century Learning*, "a vision for student success in the new global economy" (P21, 2009a, para.1; P21, 2016). Essential for this success was the mastery of core subjects (i.e., English, mathematics, science) and 21st century interdisciplinary themes. As a clarification and extension to the *ISTE Standards for Students* (ISTE, 2007), the *Framework for 21st Century Learning* would call for schools to promote an understanding of academic content, but at a much higher level by "weaving 21st century interdisciplinary themes into core subjects" (P21, 2009a, para.7; P21, 2016). One of the five interdisciplinary themes was global awareness.

According to the *P21 Framework Definitions*, global awareness consists of the following characteristics (a) "using 21st century skills to understand and address global issues", (b) "learning from and working collaboratively with individuals representing diverse cultures, religions and lifestyles in a spirit of mutual respect and open dialogue in personal, work and community contexts", and (c) "understanding other nations and cultures, including the use of non-English languages" (P21, 2009b, p. 2). Geisinger (2016) focused on how to assess 21CS and included the following four types: (a) "collaborative problem solving", (b) "complex problem solving", (c) "creativity", and (d) "digital and information literacy" (p. 245). An integral aspect of problem solving is possessing crosscultural sensitivity or global skills. One of the aspects of my research was assessing my participants on whether or not they were familiar with 21CS and whether they saw the need for and value in addressing global awareness in their curriculum.

Though the research questions and qualitative design of this study were narrow in scope, the implications of are much broader. Overall, this research continues to fill the gap in the literature pertaining to the integration of 21st century skills for learning in the home education context. There are limitations to the generalizability of this study to a broader audience,

particularly educational contexts with a more secular approach. However, this study is relevant to the growing number of Christian, homeschooling families across the globe. The findings from the data provide not only the rationale behind the need for increased integration of 21st century skills in the Christian home school context, but also a plethora of practical insights into how to actually begin implementing such an interdisciplinary theme. Due to the increasing number of students who are homeschooled in the United States (NCES, 2013; Ray, 2015; Ray, 2016), the findings from this research are also relevant to a variety of other educational stakeholders (i.e., policy makers, researchers, parents). Teachers of all subjects and in all types of educational settings must themselves possess the skills to foster 21CS (Kaufman, 2013). Public school families can learn from homeschooling as well as college admissions officers who are increasingly interacting with incoming students who were homeschooled (Gloeckner & Jones, 2013; Howell, 2013; McCulloch, et al., 2013; Thomas, 2016).

Much of the background regarding the homeschooling movement in the United States and the prevalence of 21CS is beneficial when considering the more comprehensive treatment of current literature in the next chapter. Based on multiple sources, homeschooling is the fastest growing segment of K-12 education today with Christian homeschooling being one of, if not *the* largest subsection (NCES, 2013; Ray, 2015; Ray, 2016). Yet the literature has been scarce on Christian homeschooling in general and more specifically, how Christian homeschoolers are being educated in the twenty-first century. This study will help fill that gap and add to the growing body of studies on this relevant trend within education.

Situation to Self

There are a number of considerations related to my motivation for conducting this study. First, I believe that educators, including home educators, should remain up-to-date on emerging

technological and instructional resources and methods. This is not to say educators should always defer to what is new and improved. There is a great deal of value in preserving instructional content and methodology from the past. However, we are currently in the 21st century, and as such, educators should be knowledgeable regarding the technological advances that may provide a greater, more holistic (i.e., academic, social, spiritual) educational experience for our children. Educators should study frameworks and standards pertaining to 21st century skills, not because they are new, but because they may be more relevant, effective, and beneficial, both to the educators and students.

Next, my personal experiences as a cross-cultural, international educator have also greatly influenced my motivation for this study. Over the past two decades, I have been able to travel to almost 40 countries around the world. For example, I was able to be a guest teacher for a week at a rural high school in eastern Uganda. I have conducted teacher professional development sessions for a Christian primary school in Zambia. In Bolivia, I was able to consult with a director of special education at a private school regarding resources and advances not available in South America. Nothing has shaped my own understanding of how the world works more than these travel experiences. As a result, I believe every school-aged child should often participate in some sort of cross-cultural exchange, whether on a trip in person or virtually through the Internet. My biblical worldview shapes my understanding that, as an evangelical Christian, I should have a personal and active interest in the nations of the world for the sake of gospel advancement. This worldview should theoretically be true of Christian homeschooling families as well. Out of all of the various segments and service providers in American education, Christian homeschools should be the most engaged schooling environments in terms of the

globalized world around them. This endeavor is much more feasible to actualize now in the 21st century.

The final motivation for this study is more pragmatic. As a credentialed educator and researcher, I am increasingly solicited for advice on any number of educational topics, especially from the growing number of home educators in my immediate network and sphere of influence. The majority of my pre-service training, experience, and professional development have focused on K-12 public education. In my desire to be of more specific service to my homeschooling friends, I have entered headlong into this complex and growing field of home education. My further desire is that this body of research would not merely satisfy the demands of a terminal degree, but would also be a means of equipping many of the home educators that I know and respect.

In addition to these considerations, there were various philosophical assumptions that were integrated into the interpretive framework and the paradigms in which I have conducted this study. From an ontological standpoint, I believe reality can be understood from a variety of viewpoints. As a result, I fully intended for themes to develop from the findings. This process has led to my exposure to and understanding of different perspectives pertaining to homeschooling and global awareness. In terms of epistemology, I designed this case study as a qualitative researcher. During data collection I positioned myself as an insider and relied upon firsthand observations and artifacts from my participants in order to fully understand my unit of analysis. Axiologically speaking, I recognize that I possess certain biases and values that may have influenced the entire research process. Where appropriate, I have sought to be transparent and openly discuss the potential impact of my particular biases or values on my research. When it comes to methodology, I primarily employed inductive logic and studied my research topic

within the historical and cultural contexts in which it was situated. Thus the individual contexts of the homeschooling families were paramount in data collection and analysis of the case.

There were certain paradigms in which I have conducted my research. First, I have come from a more postpositivistic approach. According to Creswell (2013), “postpositivist researchers view inquiry as a series of logically related steps, believe in multiple perspectives from participants rather than a single reality, and espouse rigorous methods of qualitative data collection and analysis” (p. 24). Furthermore, I believe theories can emerge and change, often due to the variation in researcher bias. Second, I am a constructivist in terms of my reliance on my participants’ views. I positioned myself in the midst of my participants’ lives and constructed meaning in their contexts based on my perceptions of what was taking place. In a broad sense, especially as it pertains to the social sciences, constructivism means that human beings do not find or discover knowledge so much as construct or make it (Schwandt, 2007). The historical and sociocultural milieu provides the relevant backdrop in which to make meaning from the shared experiences of my participants. Finally, I can often adopt more pragmatic aspects. There was a certain kind of freedom with this approach that was personally appealing, allowing me to not commit to just one system of philosophy. This effort to articulate my assumptions and paradigmatic influences will provide the necessary infrastructure in which to fully understand this research study.

Problem Statement

The body of literature pertaining to homeschooling in general continues to grow, however, there is a lack of empirical data in the literature addressing the integration of global awareness as a 21st century skill among Christian, homeschooling families. No research to date has characterized efforts to develop globally aware learners among home-educating families.

This research becomes increasingly important as more and more families are choosing to educate their children at home (Grady, 2017; NCES, 2013; Ray, 2011; Ray, 2016). Though the percentages are still relatively small when compared to families sending their children to public schools, they are representative of a growing segment of the U.S. school-age population. As such, home education also represents a growing part of the infrastructure of American education. However, because there are still gaps in the literature and little is known about the global awareness of Christian homeschoolers, misunderstandings continue about exactly how home educators contribute to the broader 21st century skills movement in society.

The focus of this research then was to explore how Christian home educators were addressing global awareness in their curriculum. As a case study, the findings have emerged from firsthand observations and interviews among a group of Christian homeschooling families in a large northeastern city. Two recent studies that have contributed to the relevancy of this topic pertained to the benefits of videoconferencing and project-based learning as a means of developing global awareness among students (Hopper, 2014; Krutka & Carano, 2016). A similar study looked at the impact of social impact games to support constructivist learning in the classroom (Ray, Faure, & Kelle, 2013). The application of these approaches can immediately be transferred to a homeschool context, even though the settings and samples were from traditional public school classrooms.

Purpose Statement

The purpose of this case study was to document and describe how Christian home educators address global awareness in their homeschool curriculum as part of an organized home education network in a large city in the northeastern part of the United States. Global awareness will be generally defined as a conceptual understanding based upon an applicable knowledge of

global and cultural perspectives. The theory that guided and supported this study was curriculum theory as it provided a framework for identifying and analyzing the interdisciplinary relationships among subjects, which has enabled me to further understand how homeschooling families were addressing global awareness among their children (Beauchamp, 1964).

Significance of the Study

Though the research questions and design were narrow in scope, the implications of this study are much broader. As Luterbach and Brown (2011) pointed out, “Issues concerning education for the 21st Century reach beyond classroom teaching practices or policies and methods of school administrators or the endeavors of any particular group of stakeholders in education” (p. 29). This would include home education. And with the documented rise in homeschoolers within the overall K-12 student population in the U.S., Waddell pointed out, “The social, political, and legal consequences of such a sizable proportion of the next generation receiving a non-traditional education could be dramatic” (2010, p. 544).

Overall, this research will continue to fill the gap in the literature pertaining to the integration of 21st century skills for learning in the home education context, particularly in terms of global awareness. There are limitations to the generalizability of this study to a broader audience, particularly more secular educational approaches. However, this case study is relevant to public educators and all parents of students who are interested in developing global awareness among their children (Howell, 2013; Thomas, 2016). This study is immediately relevant to the growing number of Christian, homeschooling families in the U.S. and around the world. The data provides not only the rationale behind the need for increased integration of 21st century skills in the Christian home school context, but also a plethora of practical insights into how to actually begin implementing such an interdisciplinary theme. Due to the increasing number of students

who are home educated in the United States (Grady, 2017; NCES, 2013; Ray, 2016), the findings from this research are also relevant to a variety of other educational stakeholders. For instance, college and university administrators will need to closely understand this trend and develop recruiting and retention strategies to meet the specific needs of this population (Gloeckner & Jones, 2013; McCulloch, et al., 2013). Local school boards and district leaders will need to adjust some of their policies to include programming and resources for homeschoolers (Cogan, 2010; Saiger, 2016; Torres, 2016). Educational resource developers and publishers can use this research to continue to target specific learning needs among Christian homeschoolers and their parent-teachers.

Research Questions

The research questions form part of the overall foundation and framework for this study. Each question was related to the current literature, whether on homeschooling or on global awareness as a twenty-first century skill. For example, Thomas (2016) studied the daily experiences of over a thousand homeschoolers through surveys and nine in-depth interviews. Overall this study highlighted the flexible nature of many home schools, which allowed for collaboration with other educational entities, individualized instruction, faith integration, and the use of community resources. A study such as this one helped provide context for how global awareness development can take place in homeschool settings. Observing up close and embedding myself amongst my participants allowed me as the researcher to understand firsthand some of their daily experiences as well. But I was further interested in how the mother-teacher participants in my study have learned to teach their children about the diverse broader world and how they adjusted their teaching to meet the needs of their children. This was a major focus of my data collection. Additionally, I wanted to gather data on how my participants integrated a

biblical worldview into their lessons and activities, which specifically pointed to discussing, comparing, and contrasting various points of view. Vigilant, Trefethren, and Anderson's (2013) research helped shed light on how this integration takes place. They conducted 21 in-depth interviews with homeschooling fathers who were very intentional about cultivating morals and a biblical worldview in their child-rearing and pedagogic approach.

Sherfinski (2014) conducted a yearlong case study of three Christian mother-teachers. She particularly focused on one mother-teacher. In her narrative, she outlined multiple practical means by which this mother sought to develop a broader global understanding among her two boys. This mother would often discuss their Christian beliefs in a comparative way with other religions, but would never discuss a wider range of perspectives. This presented a real-life challenge between preserving their evangelical distinctives and exposing her children to other beliefs. However, Martin (2016) documented her own personal experience as a homeschooled student. Although her parents were evangelical Christians, they intentionally exposed her to other religions and beliefs from a young age. As a result, she was able to converse with people of all ages and backgrounds. In a similar manner, I was interested in observing this tension in the context of my participants. Muldowney's (2011) case study of a homeschool cooperative in Texas helped inform my understanding regarding commonalities among the group of Christian homeschooling families when they were together. In that case study, most of the teachers were paid and took part in weekly sessions that lasted for 12 weeks each semester. Through data collection, I learned how the cooperative to which my participants belonged was structured, as well as how the co-op may or may not have fostered additional means of developing global awareness as a group.

In light of these previous studies, my primary research question was as follows: How do Christian home educators address global awareness in their curriculum? Overall, I looked for any evidence that pointed to the fact that my participants were intentionally or unintentionally, formally or informally addressing global awareness into their lessons and interactions with their children. For each family I observed and interviewed, I considered the following four research questions:

RQ1: How are Christian home educators implementing 21st Century Skills for Learning?

RQ2: What methods do Christian home educators use to address global awareness?

RQ3: What are some of the benefits of and challenges of addressing global awareness in the Christian homeschooling setting?

RQ4: What further training and/or resources do Christian home educators need, if any, to address global awareness in their curriculum?

Research Plan

I conducted this study using a qualitative approach. As the researcher, I was interested in telling the stories and learning the perspectives of my participants. More specifically, I utilized a single instrument case study design with related procedures. In order to truly seek a more comprehensive understanding of how Christian home educators are preparing their children for the 21st century, I determined it was most effective to become embedded in their day-to-day lives and educational processes, rather than merely relying on secondhand information. As such, employing qualitative techniques helped me to understand how my participants were integrating global awareness. I was able to make meaning of this behavior and observe the commonalities and broader interactions among the families of the homeschool cooperative. One of the distinctions of a case study from other qualitative designs (e.g., phenomenology, grounded

theory) is the in-depth investigation of a contemporary phenomenon within a real-world context (Creswell, 2013; Patton, 2002). The essence of a case study then is that it tries to highlight a decision or set of decisions: why they were taken, how they were implemented, and with what result (Yin, 2014). I have written this report to try and represent the decisions of Christian homeschooling families in terms of global awareness, not merely as a narrative of my fieldwork. My work in the field has served as a means to tell their story.

Regarding the participants, this study focused primarily on 17 homeschooling families who were all part of a homeschool cooperative. This is where the majority of the fieldwork (i.e., observations, interviews, artifacts) originated. This helped to situate the families into a broader context and culture group. The initial families were chosen intentionally, because they fit the parameters of the study as well and they shared geographic and relational convenience to myself as the researcher. The participant families did not necessarily need to consist of a mother and father, but rather simply be part of the semi-formalized homeschooling group and have homeschooled for at least one year.

For this study, I collected data from the following sources: a questionnaire, participant observations and fieldnotes, recorded mother-teacher interviews, a focus group, and artifacts. These multiple forms of data provided triangulation, allowing for the various data sources to be tested against each other. As part of the analysis phase, I organized the texts, recordings, and artifacts using a computer-based software program called ATLAS.ti (version 1.6.0). The use of this program allowed me to incorporate relevant codes into the data and therefore, assisted me in further categorization of the data. Overall, I included three main aspects of data analysis: description, analysis, and interpretation of the homeschooling group, in this case, the core

participating homeschooling families. I outline the data analysis more thoroughly in chapter three.

Definitions

1. *Homeschooling* - Here [homeschooling] will stand only for the use of the home to educate as a deliberate act of political protest against, and alternative to, formal educational institutions (Gaither, 2009, p. 332).
2. *Homeschool Cooperative (Co-op)* - A homeschool cooperative (co-op) is a group of homeschooling parents who have gathered to collectively teach their children (Muldowney, 2011, p. 8).
3. *21st Century Skills* - The knowledge, skills, and expertise students should master to succeed in work and life in the 21st century (P21, 2009a).
4. *Global Awareness* - Five dimensions of a global perspective or awareness include the following: (a) Perspective Consciousness; (b) "State of the Planet" Awareness; (c) Cross-Cultural Awareness; (d) Knowledge of Global Dynamics; and (e) Awareness of Human Choices (Hanvey, 1982, pp. 162-165).

Perspective Consciousness—The recognition or awareness on the part of the individual that he or she has a view of the world that is not universally shared, that this view of the world has been and continues to be shaped by influences that often escape conscious detection, and that others have views of the world that are profoundly different from one's own (p. 162).

"State of the Planet" Awareness—Awareness of prevailing world conditions and developments, including emergent conditions and trends, e.g. population growth, migrations, economic conditions, resources and physical environment, political developments, science and technology, law, health, inter-nation and intra-nation conflicts, etc. (p. 163).

Cross-Cultural Awareness—Awareness of the diversity of ideas and practices to be found in human societies around the world, of how such ideas and practices compare, and including some limited recognition of how the ideas and ways of one's own society might be viewed from other vantage points (p. 164).

Knowledge of Global Dynamics—Some modest comprehension of key traits and mechanisms of the world system, with emphasis on theories and concepts that may increase intelligent consciousness of global change (p. 165).

Awareness of Human Choices—Some awareness of the problems of choice confronting individuals, nations, and the human species as consciousness and knowledge of the global system expands (p. 165).

Summary

Chapter One was an introduction to this entire study. In the first section I outlined some of the background related to homeschooling, 21st century skills, and global awareness. I then articulated my motivations for conducting this study as well some of my philosophical assumptions that have guided the process. Next, I drew from the background section to summarize the main problem I sought to address through this research. I followed the problem statement by providing a synopsis of the overall purpose of the case study. With this statement I supported the importance of the study and identified the goal of the research. The significance of the study section contained a description of the contributions that the study has made to the knowledge base, both theoretically and empirically. This section further contained a brief description of the practical significance of the study in terms of the location, organization, population, and sample that I studied. In the next section, research questions, I identified the four broader questions derived from the problem and purpose statements. I included a brief

description and discussion of each question using support from the literature. I ended the chapter by listing and defining four terms that were pertinent to the study.

CHAPTER TWO: LITERATURE REVIEW

Overview

The purpose of this case study was to document and describe how Christian home educators were addressing global awareness in their curriculum as part of a semi-formalized home education network in a large city in the northeastern part of the United States. Though there are many conceptual and theoretical considerations that would be relevant to this particular study, curriculum theory served to provide the most fitting foundation and framework. This chapter will include a review of related literature pertaining to a biblical worldview integration within Christian homeschooling, an overview of homeschooling in the United States, the trend of 21st century skills in teaching and learning, as well as the topic of global awareness. The related literature provides a backdrop in which to situate the overall research design and methodology utilized in this case study.

Theoretical Framework

This sections provides a direct connection to the conceptual or theoretical framework that has guided this study and has allowed the findings to be situated with a broader context. I begin this section by describing curriculum theory along with several of the major originating theorists. Next, I discuss how this theory has informed the literature on addressing global awareness in homeschooling curriculum. I conclude by discussing how my specific research relates to curriculum theory and how it may potentially extend the theory.

One of the fundamental distinctives of home-educating families across the spectrum is the fact that they, situated as their own entity, decide the specific curriculum their children will use and follow. Beauchamp (1964), one of the earliest pioneers in curriculum theory, included the curriculum as one of the three essential components of schooling, with instruction and

evaluation being the other two. As another theorist stated it, “. . . the curriculum has a substance which is drawn from the accumulated cultural development of a civilization” (MacDonald, 1971, p. 197). As such, curriculum designs then become “value oriented statements” (p. 199). A curriculum as a whole deals with the concept of knowledge, development, and what it means to be human (Young, 2013). Inextricably tied to the possibilities of human development is the theme and concept of hope. Pinar (2011) stated that a school curriculum demonstrates what we remember looking back, what is believed about the present, and additionally “what we hope for the future” (p. 30). A curriculum then not only transmits knowledge from and about the past, but then enables the next generation to build on that knowledge and create something new (Mauldin, 2014; Young, 2013).

If adequate curriculum designs could be created that are rooted and driven by hope, there must first be foundational theoretical work. Curriculum theory as a discipline addresses this point. Curriculum theorists then do not necessarily make the actual curricula or design lessons, but rather conceptualize all of the possibilities that the designers have available to them (Young, 2013). In this current information age that task has become increasingly difficult. As a result, perhaps the greatest value curriculum theorists can provide is the task of not only identifying the plethora of constraints that ultimately limit curriculum choices, but also to identify the ensuing pedagogic implications (Mauldin, 2014; Young, 2013).

By definition, curriculum theory as a vital discipline is “a set of related statements, or propositions, that gives meaning to the phenomena related to the concept of a curriculum, its development, its use, and its evaluation” (Beauchamp, 1982, p. 24). In this way, theory functions as a device to organize and classify knowledge, and it unifies the phenomena being examined. This unifying feature of curriculum theory paves the way for interdisciplinary teaching and

learning and for broader themes to emerge such as multiculturalism. The curriculum, in this vein, takes into account the entire educational experience of the child “across the school subjects and academic disciplines” (p. 31). Interdisciplinary themes will begin to emerge; in the case of this research—global awareness.

MacDonald (1971) described curriculum theory as the “essence of educational theory” because ultimately, it is the study of how to have a learning environment (p. 199). Any educational theorist or practitioner has to take into account the social context of the learner, ideological considerations, institutional factors, and of course instructional matters (Goodlad & Richter, 1966). Context is key. Pinar (2011) referred to this as the “curriculum-in-place” (p. 30). This reality finds significant relevance to the homeschooling movement as a whole and Christian homeschooling in particular. The primary phenomenon under study through this research was in relation to the ways in which homeschooling families are addressing global awareness among their children and students.

A sound understanding of curriculum theory has assisted in my overall objective of creating a realistic profile of what it means to be a Christian, homeschool group in terms of 21st century learning and global awareness. As Pinar (2011) pointed out, this is virtually impossible without taking into account, how the curriculum-in-place functions, politically, racially, in terms of gender, subjectivity, and the global village. Curriculum theory helps provide the framework in which to view and process how the homeschooling families are situating their curriculum from a historical, social, and global sense. Now more than ever is curriculum theory highly relevant and urgent, especially due to the increasingly globalized and interconnected world this generation is growing up in (Deng, 2016).

This theoretical framework was what drove this study and the analysis of the purpose of the curriculum my participants developed and implemented. I saw each curricular element as coming from a set of value-oriented predispositions (MacDonald, 1971). Because curriculum theory also takes into account the potential interdisciplinary relationships of a curriculum, I observed how my participants addressed global awareness from a variety of academic subjects and activities. My participants connected their students with past knowledge but also built upon that knowledge to create new meaning and development. According to Young (2013), the transmission of past knowledge then the building upon that knowledge is one of the primary purposes of a curriculum. I utilized this focus on the future and human progress when I observed and analyzed how my participants were addressing global awareness among their children.

Related Literature

Curriculum theory serves as a foundation and framework to fully understand the phenomenon of homeschooling in the 21st century. A significant source of this movement, both in its formalized origins in the United States in the 1960s and in its modern day approach, is attributed to evangelical Christianity (Gaither, 2008; Kunzman, 2009). Today, the homeschooling movement intersects with another phenomenon, that of 21st century skills (21CS). Now almost two decades into this new century, researchers offer a growing body of literature to the understanding of 21CS and how they can be implemented in and derived from the educational process, even among the growing population of homeschoolers. One of the key 21CS is global awareness. After a thorough review of the literature pertaining to the Christian worldview, homeschooling, and 21CS, one should clearly see how global awareness is not only relevant but also vitally important in today's fast-changing, globalized educational context. This literature review will serve the purpose of this case study, which is to document and describe

how Christian home educators are addressing global awareness in their curriculum as part of a home education network in a large northeastern city in the United States.

Biblical Worldview and Integration

In order to understand the modern day homeschooling movement, especially among evangelical Christians, it is important to first recognize and comprehend the worldview in which they live and operate. The scope of this overview does not permit to outlining each of the core doctrines that make up the historic, orthodox faith of Christianity. However, a few tenets are necessary to highlight in order to lay a proper foundation. Christianity, in its most rudimentary manifestation, is about Christ—namely Jesus Christ, the God-man and second person of the trinity. According to the Bible, the primary source of God’s special revelation and the basis on which orthodox Christianity stands, God created all things and currently controls all things. He created the first man and woman and instituted the initial family and charged them with a cultural mandate to be fruitful and productive in his creation.

But soon these first humans would break God’s law and forever bring a curse to this world. After their fall into sin, God would eventually send his one and only son—Jesus Christ—to save his people and to build his kingdom here on earth. All of those that then follow Jesus as their Lord and Savior become part of a universal body of believers—the Church. Just after Jesus’s death and subsequent resurrection, he commissioned his followers in all places and at all times to go around the world and spread the message of who he was and what he came to earth to do so that more people would become followers of his as well. Christians today are now active in trying to follow the Bible and engage the world around them as a means of being faithful to Christ himself (Smith, 2013). Crampton (2011) refers to this as a “Scripturalism-system of belief in which the Word of God is foundational in the entirety of one’s philosophical and theological

dealings” (p. 299). Central to Christianity is an absolute belief and commitment to the Bible—the Word of God (Van Brummelen, 2009). Tensions arise in how a committed Christian lives these beliefs out in an increasingly secularized society.

Christian parents, spiritual leaders, and educators, in particular, see their primary calling to train and equip their children to not only believe the Bible, but also to apply the teachings of God’s word in order to engage those around them and around the world (Anthony, 2001; Stevens, 2001; Van Brummelen, 2009). Christianity itself was “born in Hellenistic Palestine and developed into the midst of Græco-Roman civilization—and it was enchantingly affected by it” (Marrou, 1956, p. 318). This presents a natural tension for Christians living in a non-Christian society—engaging culture without being overly influenced by it. Government-funded schools in the United States primarily only present a secular worldview, a reason many Christian families see the need for more home schools (Glanzer, 2013).

Smith (2013) designed an entire college course for Christian students to intentionally explore their cultural, relational, and religious commonalities and differences with students in the Arab world. This kind of intentional learner, in Smith’s opinion, would inevitably lead to healthy tensions, which if stewarded well, could lead to a greater degree of cultural intelligence among the students. One key aspect of their increased learning in this way was their growing understanding of how the various aspects of culture actually influenced them. Schultz and Sweney (2013) referred to this type of exchange and approach as a “world-changing ethos” (p. 228). Their study was primarily a comprehensive review of the literature specifically on the concept of worldview and how one was formed and utilized. Ultimately they found that most researchers framed worldview only in a propositional sense or focused on behavior. Very few

studies underscored what they viewed as the heart-orientation of the individual. All three dimensions are important, however, when adequately understanding what a worldview is.

Sire (2004) defined a worldview as “a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions (assumptions which may be true, partially true, or entirely false) which we hold (consciously or subconsciously, consistently or inconsistently) about the basic constitution or reality, and that provides the foundation of which we live and move and have our being” (p. 122). In this sense then, every human being has their own unique worldview. This is especially true of conservative Christian families who choose to homeschool their children (Kunzman, 2009). The basic teachings of Christianity, the belief in God’s control over all things, the conviction that the Bible is authoritative for faith and practice, and the world-engaging missional mandate all contribute to an overall biblical or Christian worldview (Crampton, 2011; Smith, 2013). One will have a difficult time fully understanding the origins and growth of Christian homeschooling and the variations of accompanying educational philosophy without understanding this worldview that is behind it.

A worldview, as Mittwede (2013) discovered in his case study on the role of theological training in worldview formation from a Turkish Protestant context, “should *not* be reduced to assent to a list of doctrines,” but rather authentic change that “involves remodeling that renews the vision of the learner-disciple in such a way that informs and directs concrete actions in real life” (p. 316). This is why a world- and life-view from a Christian perspective should encompass three distinct dimensions—propositional, behavioral, and heart-orientation (Schultz & Swezey, 2013). From this point of reference the role of the family and the home in the Christian worldview take on a new realm of significance. As Davies (2015) pointed out, “A family that is

well-functioning and outwardly facing, in terms of strong relationships with the broader community, expresses a particular view about how life ought to be lived” (p. 545).

The home, as the collective symbol for the family and parenting, is the building block of any civilization and society and has played front and center in the Christian homeschooling movement (Després, 2013; Kraftl, 2013). In the 1970s and 1980s researchers such as Raymond and Dorothy Moore influenced thousands of Christian families as they pioneered the movement to teach children at home and not in government schools. Their seminal work, *Home Grown Kids* (1981), served as a practical handbook for parents on how to set up school in their homes. The Moore’s basic philosophy was that the parents were the most equipped to effectively educate their children, not public schools. In their book they underscored that “the hand that rocks the cradle still rules the world” and that parents should be sobered if they started to loosen their grip on their children. They further charged parents that the family was designed by God to serve as a “nest” for the kids (p. 27).

Several decades later this same sentiment is still strong among Christian homeschooling families. Kunzman (2009) developed six in-depth profiles of conservative Christian homeschooling families. One of his primary conclusions was that these families each possessed a “fundamental conviction that educating their children is a God-given right and responsibility, and one they can delegate only at great moral and spiritual peril” (p. 6). This finding was consistent with other studies that have highlighted the motivations and outworkings of conservative Christian homeschooling (Hansen, 2014; Schultz & Swezey, 2013; Sherfinski, 2014; Thomas, 2016; Vieux, 2014; Vigilant, Trefethren, & Anderson, 2013). Vigilant, Trefethren, and Anderson (2013) interviewed 21 Christian homeschooling fathers. The findings of their study “suggest that homeschooling fathers have a keen sense of their duty of nurturing the home

as a ‘protective cocoon’ where concerted moral cultivation can take place” (p. 201). The fathers in their study saw their role as “controlling the influence of other potential socializing agents whom they saw as propogating a worldview that was anathema to Christian values” (p. 208). This study further characterized the role that Christian homeschooling parents have taken in being the primary source of influence in their children’s lives.

When it comes to educational philosophy, pedagogy, and methodology, conservative Christian homeschooling families are anything but homogenous. Though many share a number of commonalities, there are no two families that homeschool exactly alike and for the same reasons. However, many educators might agree with Macauley’s (1984) view that “the first task of education is a moral one” (p. 43). This belief has been consistent for Christians since the Protestant Reformation of the sixteenth century (Guttek, 1995; Marrou, 1956). Morality, from the Christian worldview, has been directly connected to and derived from a strict adherence to the Bible and relationship with God, which serves as a foundation for all teaching and learning. Schultz (1998) categorized this overall approach as “kingdom education: a life-long, Bible-based, Christ-centered process of leading a child to Christ, building a child up in Christ, and equipping a child to serve Christ” (p. 29).

This highlights the cyclical, reproductory nature of this educational philosophy. Christian parents and educators are seeking to transfer their worldview, a world-engaging ethos, onto their children (Anthony, 2001; Macauley, 1984; Van Brummelen, 2009). But as Mittwede (2013) discovered in his qualitative study on theological training in worldview formation, the key outcome and measure of morality was not doctrinal assent, but rather a changed life. Smith (2013) concluded from her study of Christian college students intentionally exploring commonalities and differences with students in an Arab context, a changed life looked like one

that was not only well-grounded in God's precepts but also one that could "effectively and respectfully navigate and influence the complexities of our pluralistic and globalized world for good" (p. 350).

Homeschooling

The literature regarding homeschooling has begun to catch up with the actual growth of the movement itself. Homeschooling is the fastest growing form of education in the United States and, according to one researcher, one of the most "radical" forms of privatization in education and most "aggressive" forms of parental choice (Murphy, 2013, p. 336). Others have described homeschooling as the "sleeping giant of American education" (Lips, et al., 2009, p. 22), as a "quiet revolution" (Berger, 1997, p. 205), and as "America's most basic institution" (Kreager, 2010, p. 228). Parent-teachers have been likened to entrepreneurs with a "self-subsistence approach to education", where the parents are providing educational goods and services for their children even though a variety of such goods and services already exist on the market (Baugus, 2009, p. 2). Other researchers have characterized homeschooling parents as advisors and managers based on their roles (Carpenter & Gann, 2016).

Gaither (2009) further equated the modern homeschooling home as a marketplace and the mother-teachers as educational professionals. Gaither additionally described Christian homeschooling moms in particular as "empowered, articulate, and unabashedly conventional" and the "spiritual descendants of nineteenth-century Victorians, trying to preserve a place for domestic Christianity in contemporary society" (p. 337). Sherfinski (2014) also carried this perception of empowerment and professionalism when she highlighted homeschooling mothers as curriculum developers, no longer just simple housewives. From her perspective, these mothers often resembled the bricoleur, one who made "educational meanings by picking and choosing

from available resources and tactics to suit her purposes of intellectual and Christian identity formation” (p. 169), a type famed anthropologist Claude Levi-Strauss (1966) described in his book, *The Savage Mind*. It is no surprise then that homeschooling happens largely through the labor of women, who have a disproportionate share of the homeschooling job. Not only are these mother-teachers full-time mothers, “but they also are engines of elaborate family projects and the brick and mortar of an impressive social movement infrastructure” (Stevens, 2001, p. 76). What might be even more impressive is the fact that the homeschooling movement has grown in the midst of decades of skeptical media coverage and without the support of groups such as the National Education Association. Overall, homeschooling has been marginalized among the broader educational community (Howell, 2013).

Perceptions and descriptions such as these have not always been attributed to homeschooling parents and families. Much has changed across the educational landscape in the United States over the past four decades since home education formally emerged as a legitimate educational alternative. Today, the storied and battle-scarred movement is increasingly diverse, heterogeneous, and multifaceted (Drury, 2014; Grady, 2017; Hoelzel, 2013; Myers, 2015; Ray, 2015). Collom (2005) reminded readers that, because of this diversity, it was very difficult to study this population. He stated that simplistic typologies cannot capture the complexities of homeschoolers. No longer are there just two categories of homeschoolers—ideologues and pedagogues—as Van Galen (1988) popularized. At that time, over a decade into the movement’s growth, Van Galen’s categorization would have been sufficiently accurate. However, today there is no such thing as a typical homeschooler (Kunzman, 2009). Myers (2015), in studying parental stress among 102 participants in south Florida, also concluded that Van Galen’s dualistic

classification system was insufficient for capturing the complex and dynamic homeschool landscape.

Homeschooling in the twenty-first century is the result of a number of contributing factors and broader societal shifts, a shift from earlier efforts to educate children at home. Modern homeschooling could be considered a “self-conscious political protest against the government” (Gaither, 2008, p. 2). Morrison (2014) equated this kind of protest as conscientious objection similar to one opposing military service or action. The historian Gaither (2008) described homeschooling today as a logical outcome of the increasingly Do-It-Yourself society, one which highlighted the “renegotiation of the accepted boundaries between public and private, personal and institutional” (p. 4). Another researcher pinned the movement’s rise on the “reprivatization of everything” (Murphy, 2003, p. 136). Parents in the United States want options; they want choice when it comes to their children’s education. Brasington and Hite (2014) surveyed 710 parents in Ohio regarding school choice and found that the strongest opponents to educational alternatives were parents who had graduate degrees and lived in areas that had great schools. They further found that choice was most supported by blue collar workers and minorities.

Schafer and Khan (2017) studied this reality from a family economic perspective. They analyzed the results from the National Household Education Survey: Parent and Family Involvement in Education 2012 (NHES-PFI) (Noel, Stark, & Redford, 2016). The families they studied saw the family unit itself as a “mediating institution” (p. 525). As such, the parents made decisions, especially educational ones, based on their perceptions of what was best for their family unit as a whole. The private marketplace has responded to this increase in the desire for educational options and flexibility. Gaither (2008) summarized this trend in this way:

But homeschooling was not simply the inevitable result of these broad social forces. It happened because real people engaged in a multipronged effort to challenge the dominant approach to childhood education. Intellectuals articulated the vision. Parents tried it out. Lawyers and politicians worked to smooth the way. Organizations emerged to facilitate networking among homeschoolers and eventually to sort them into competing tribes. Entrepreneurs and eventually corporate conglomerates rushed to meet the demand of the growing movement for curriculum materials. (pp. 114-115)

Gaither (2009) also identified privatism as being one of the four main contributing factors to the growth of homeschooling, along with the increased suburbanization of the U.S., the rise in feminism, and the surge of political radicalism. Sherfinski (2014), in her ethnography of three homeschooling mothers, also identified cultural feminism as a predominate socio-cultural factor in which “mothers claim that their minds and bodies are uniquely fitted for the home” (p. 170). Many homeschooling mothers, especially conservative Christian ones, would most likely never articulate feminism as being a contributing factor in their homeschooling. However, Gaither (2009) pointed out in this historical work on homeschooling that the movement could not be understood apart from the dramatic rise in female education and political participation that the feminist movement had secured. Regardless of the terminology, one thing remains true across the board—parents, especially mothers, are integral to the homeschool movement (Farris, 2013; Neuman & Guterman, 2016).

Numerous researchers have identified parental control as being the most significant contributing factor in the decision to homeschool (Baugus, 2009; Berger, 1997; Boyer, 2002; Collom, 2005; Gaither, 2009; Green & Hoover-Dempsey, 2007; Murphy, 2003; Ortloff, 2006). In studying the issues of liberty and choice in the Netherlands, researchers Merry and Karsten

(2010) argued that “parents are generally better placed to attend to the needs of their own children” and that “homeschooling represents the ultimate expression of parental liberty (and authority) over a child’s education” (p. 498). Neuman and Guterman (2017), in their findings from 30 homeschooling parent interviews in Israel, also concluded that homeschooling was the ultimate form of parents’ involvement in the education of their children. Berger (1997) pointed to the fact that homeschooling, in its most natural form, is evident as parents raise their children. Parents indeed are their children’s first teachers. Consequently, homeschooling could be viewed as an extension of parenting. When one views homeschooling in this way, it can become more understandable as to why homeschool parents are often adverse to state-imposed regulations or “unjustifiable intrusions into their sacred domain” (Kunzman, 2009, p. 317). Many homeschooling parents believe that only the home can accomplish the state’s purpose to effectively raise a child and develop future productive citizens (Després, 2013; Donnelly, 2016). Regardless of philosophy, pedagogy, or political affiliation, the one area where the majority of homeschooling families are united is in their efforts to protect their freedoms to homeschool in this way (Farris, 2013; Johnson, 2013). One researcher found that when the presence of homeschool rights in a state increases, the probability that kids are homeschooled in that state increases by 1.4% (Bhatt, 2014).

There are a number of both quantitative and qualitative studies that point to this central issue of parental control. Green and Hoover-Dempsey (2007) questioned 136 homeschool parents regarding their involvement in their children’s education. Their findings suggested that most homeschool parents believed they should play an active role in their children’s education and further believed they had the ability to help their child succeed in school learning. Similarly, Kunzman (2009) conducted six years of qualitative research and analysis of a broad range of

homeschool regulations and found that most homeschool parents believed they could provide a better educational experience for their child, and were willing to sacrifice their time, money, and/or careers to make it happen. Green-Hennessy (2014) researched the results from 1094 participants who responded to the National Surveys of Drug Use and Health (2012). The data revealed that homeschoolers as a distinct subgroup were least likely to be delinquent or substance disordered. Religious affiliation appeared to serve as a buffer against these externalizing behaviors in addition to the influence of the home setting. These findings speak to the core motives of why so many parents have chosen to educate their children at home, even when there are often a myriad educational options available.

For most conservative Christian parents who choose to homeschool there is a much deeper dynamic. Kunzman (2009) in his six-year study described why the Christian families decided to homeschool:

Central in their mindset is the fundamental conviction that educating their children is a God-given right and responsibility, and one they can delegate only at great moral and spiritual peril. Like many in the broader homeschool population, conservative Christians see homeschooling as a 24 hour-a-day, all-encompassing endeavor. For them, perhaps more explicitly than for other homeschoolers, homeschooling is a shaping not only of intellect but—even more crucially—of character. This means more than just moral choices of right and wrong; character is developed through the inculcation of an overarching Christian worldview that guides those moral choices. These parents share a fierce determination to instill this type of Christian character in their children. For them, good education without spiritual formation is incoherent; faith and intellect grow as one (p. 315).

Spiegler (2010) conducted a meta-analysis of 12 research examples while studying the degree to which parent's motives were shaped by their social context. Overall, he found that four main areas emerged that guided Christian parents in their decision to homeschool, (a) "Curriculum, academic level and educational approach", (b) "values and moral instruction/socialization", (c) "well-being and safety of the child", and (d) "family unity, which refers to the consequences that schooling has on family life due to its structure" (p. 64). Additionally, Spiegler found that the research showed, like Kunzman's (2009) study, that many Christian parents who homeschool simply believed that God wanted them to homeschool their children. On the surface this reasoning could conveniently be viewed as merely homeschooling for religious reasons. However, Spiegler's research found that the motivations go much deeper. His research examples pointed to conceptions regarding moral education, influence of peers, and lifestyle or importance of certain topics in education on their religious convictions. Ultimately, their children's psychological and emotional well-being was at stake, a sentiment common in the literature (Boyer, 2002; Collom, 2005; Green & Hoover-Dempsey, 2007; Hanna, 2011; Jones, 2013; Kunzman, 2009; Merry & Karsten, 2010; Murphy, 2013). Neuman and Guterman (2017) interviewed 30 homeschooling mothers in Israel. Twenty-eight of the 30 mothers responded that the individualization of their children was the primary objective in their homeschooling. These mothers wanted their children to develop such traits as self-respect, self-actualization, self-realization, and self-regulation.

According to the 2012 NHES, the dominant motivation for parents choosing to homeschool was a concern about the environment in schools, with 91% of parents reporting that it was a significant motivating factor (Noel, et al., 2013; Redford, et al., 2017). Smith's (2013) research on homeschooling parents' and students' experiences with school safety found that the

parents rated safety the fourth highest reason for homeschooling while the homeschoolers themselves rated safety the third reason. Mazama and Lundy (2013) studied the phenomenon of African Americans and homeschooling and found that many parents chose to homeschool in order to avoid the systemic racism that they felt was present in many public schools. Fields-Smith (2013) similarly found that the Black homeschoolers she studied viewed their homeschooling as a means to resist institutional racism and to ensure the psychological safety of their children. In the UK, Jones (2013) found that one of the primary reasons families chose to homeschool was the overall disaffection with the school system and the negative psychological effects it could produce such as bullying and other disruptive behaviors. Kendall and Taylor (2016), after interviewing seven homeschooling parents, found that many of them felt as if they had no choice but to homeschool and that their children's school experiences had a negative impact on their health and well-being. In school, children's perceptions are crucial in being aware of and internalizing safety (Connell, 2018).

Another reason more and more parents have chosen to homeschool has to do more with pedagogy than ideology (Boyer, 2002; Collom, 2005; Guterman & Neumana, 2017; Ray, 2015; Tuckness, 2010). Hanna (2011) conducted a 10-year longitudinal study of 225 homeschool families in Pennsylvania and found that increased testing in the public schools and overcrowded classrooms within many of the urban schools were two of the motivating factors that led to their decision to homeschool. Hansen (2014) developed a grounded theory study from homeschoolers' perspectives. When determining how parents define education without reference to their religious or ideological orientations she found that the parents she interviewed overwhelmingly spoke of pedagogical components rather than ideological ones.

Collom (2005) conducted the first multivariate study pertaining to parental motives and student achievement of homeschoolers. He too found that academic and pedagogical concerns as well as dissatisfaction with public schools were among the four primary reasons for choosing to homeschool. Collom further noted that the newest homeschools appeared to be mostly motivated for academic reasons and that the religious roots of the movement that were so prevalent in the 1980s and early 1990s have quieted. Jones (2013) studied homeschooling from the perspective of nine children in the United Kingdom. This researcher found that the primary motivation to homeschool was a complete disaffection with the public school system. Kendall and Taylor (2016) interviewed seven mothers with special needs children who homeschooled also in the UK. They found that these mothers also had a negative view of the public schools due to the anxiety and depression schools generated in their children. Many of the mothers in their study specifically expressed concern with staff members at public schools who would not listen to their concerns regarding the needs of their children. Consequently, pedagogical considerations are no longer just a motivation for those of a more liberal persuasion (Gaither, 2009; Guterman & Neuman, 2017; Mazama & Lundy, 2013; Mills, 2012; Myers, 2015; Pattison, 2015).

Family lifestyle reasons have also been among the most significant determining factors for homeschooling (Boyer, 2002; Collum, 2005; Green & Hoover-Dempsey, 2007; Hanna, 2011; Ray, 2016; Spiegler, 2010; Watters, 2015). To this point, Kunzman (2012) differentiated between schooling and education. If one views the whole of life as providing educational opportunities, what he considered “Life as Education”, then the home is often a more authentic and powerful context for learning than the traditional school setting (p. 75). Cheng (2016) found that the home setting could provide more inclusiveness for children with special needs when compared with public schools. This researcher interacted with 200 families and further found

that the parents with children requiring special education services were more satisfied with the ability to provide those services in their homes.

Researchers Thomas and Pattison (2012) gathered data on more informal homeschooling settings that utilized an unschooling approach. They tried to determine how children learned in socio-cultural settings. Although a minority among homeschooling families, this form of educational autonomy further underscores the component of family lifestyle (Aram, Meidan, & Deitcher, 2016; Neuman & Guterman, 2016; Ricci, 2015). Parents use their flexibility and their own lives in order to provide their children with access to the world around them. Kraftl (2013) researched 30 homeschooling families in the UK and found that the concept of home applied well beyond the actual physical location the families lived. Mobility was a predominate theme among this study. Many homeschooling families are simply able to structure their lifestyle so that their family is together as often as possible, which is most certainly a natural desire of any parent regardless of their political or ideological persuasion or choice of schooling (Bell, et al., 2016; Pattison, 2015; Schafer & Khan, 2017). Lubienski, Puckett, and Brewer (2013) argued that homeschooling itself does not contribute to greater family cohesion but rather families that are already predisposed to being family-centric end up choosing to home school. Similarly, Butler (2015) found that high academic achievement levels of homeschoolers was not always indicative of homeschooling in and of itself but rather the types of families who chose to homeschool are often associated with better outcomes.

The research regarding homeschooling in general continues to increase as indicated by the literature detailing the movement's history, contributing factors to its growth, and parental motivation for deciding to homeschool. Yet in an increasingly heterogeneous society, there remains a noticeable gap in the literature addressing the homeschool movement in relation to the

twenty-first century. I will outline what the current literature indicates regarding 21st century teaching and global awareness in the following sections of this review. At this juncture I will survey the current research that addressed how Christian homeschooling has been responding to the growing diversity and multiculturalism in the United States.

As the population of school-aged, homeschooled students increased so too has the degree of diversity amongst the group (Gaither, 2009; Grady, 2017; Johnson, 2013; Ray, 2016; Sherfinski, 2014). A wider variety of families from across the ethnic, racial, and socio-economic spectrum have chosen to homeschool their children. One researcher described this group as “broad and amorphous”, including Native Americans, Orthodox Jews, and Muslims (Gaither, 2009, p. 342). About fifteen percent of the 2.3 million home-educated students in the United States are non-white/non-Hispanic (Ray, 2016; Redford, Battle, & Bielick, 2017). Perhaps the fastest growing homeschooling demographic are African Americans, who often desire to provide a culture and curriculum that positively reflects African American culture (Fields-Smith, 2013; Mazama & Lundy, 2013; Noel, et al., 2016; Ray, 2015). The number of Black homeschoolers doubled from 1999 to 2012. Homeschooling is also expanding internationally with researchers studying the movement in countries such as China (Sheng, 2015), Japan (Rathmell, 2012), Iran (Attaran, Maleki, & Alias, 2013), Israel (Guterman & Neuman, 2017; Neuman & Guterman, 2016), Malaysia (Alias, et al., 2013), Norway (Beck, 2015), Brazil (Barbosa, 2016), and the Czech Republic (Hanáčková, 2015). In France, homeschooling is considered a “ghost right” as more and more families come to realize this educational option is not illegal, regardless of government mandates to attend public or private schools (Bongrand, 2016, p. 320).

Homeschooling has also been increasing in the United Kingdom (Jones, 2013; Kendall & Taylor,

2016; Kraftl, 2013; Pattison, 2015). Researchers have even studied the homeschooling practices of nomadic groups such as Travellers and Gypsies (Bhopal & Myers, 2015; D'Arcy, 2014).

Hanna (2011), after conducting a 10-year longitudinal study of 225 homeschool families in Pennsylvania, suggested that “this population is growing by leaps and bounds and has brought its children, methods, and materials in the 21st century” (p. 628). Pennsylvania, the setting state for this case study, is among the states with the strictest homeschooling regulations (Richardson, 2013). Hoelzle (2013) observed a noticeable degree of exposure to diverse beliefs and practices among the four Christian homeschooling families in his study. Two of the four families had children who even decided to leave the family’s Christian faith. Muldowney (2011) might have reason to disagree with that synopsis. She conducted qualitative research among a homeschool cooperative in San Antonio, Texas. The students participating in the 12-week long co-op were exposed to a variety of cultural and ethnic backgrounds represented in the children that made up the group. However, during her fieldwork she did not observe the children in this co-op being exposed to diverse beliefs representative of those outside of this group. This apparent lack of multicultural diversity has provided convenient fodder for criticism from those who are opposed to homeschooling from a philosophical level.

One of the prominent critics of the homeschooling movement broadly and the conservative Christian subset more specifically, is Robert Reich (2002). He, along with other theorists, have used their platform to develop a more liberal theory of multicultural education that seeks to cultivate citizenship and diversity by means of individual autonomy in children. The 30 mothers from Neuman and Guterman’s (2016) study purposely chose to homeschool so that they had more flexibility to actually cultivate greater individual autonomy than what their government school options could provide. Their findings contradicted Reich’s (2002)

characterization of the homeschooling movement. West (2014) criticized homeschooling families for pulling their kids out of public schools. Yuracko (2008) argued that parent control over children's basic education flowed from the state and as such should be regulated by the state. Kunzman (2009) acknowledged this reality and criticism in the discussion of his 6-year long analysis of homeschool regulation and calls for increased engagement on behalf of homeschoolers with "a range of beliefs and practices that mark our increasingly pluralistic society" (p. 321). Kerns (2016), conducted a phenomenology that sought to study the perceptions of homeschool parents regarding the social, emotional, and cognitive development of their kids. She observed, much like Reich (2002) more than a decade earlier, how ideological isolationism could be detrimental to the civic development of students. Other critics have seen an imbalance towards religious liberty as a danger when parents ultimately deny the rights of their children and potentially lead towards abuse (Dwyer, 2016; Yuracko, 2008).

In a diverse and democratic citizenry, compromise and accommodation are two of the most desirable virtues. Kunzman (2009) pointed out that conservative Christian homeschooling families could often possess "adversarial political engagement informed by narrow ideological boundaries" (p. 322). In his later narrative on homeschooling and fundamentalism, Kunzman (2010) further highlighted the resistance and unwillingness of many fundamentalist Christians to accommodate any hint of ethical pluralism. The fundamentalist, from his standpoint, possessed "infallible certainty of their religious world" and had the "ultimate goal . . . to transform that public square into a mirror image of their belief system" (p. 25). As a result, there was no compromise or accommodation, which meant, from the pluralist's perspective, there was no true democracy (Dwyer, 2016; Reich, 2002).

The line in the sand is one of ideology, a line that was drawn decades before in the early days of the movement. At this philosophical battlefield there exists “an inevitable tension” (Kunzman, 2010, p. 26). The tension has to do with whether individual, family, or in this case a group of conservative Christian homeschool families, can maintain their strong sense of identity while at the same time being open to ideological diversity. Kunzman (2009) in his analysis of homeschool regulation stated the tension this way:

The challenge before us is how to foster an identification and commitment to a broader public that connects all of us while also recognizing that it is our narrower communities and private identities that sustain us in ways at least as powerful and important (p. 325). This ideological dividing line does not show signs of ultimately going away regardless of how diverse the movement becomes in its demographic makeup and how high the population of homeschoolers grows. My particular research took a deeper look at this intersection and sought to determine how Christian homeschooling families, with virtually absolute freedom to educate their children in any way that they chose, were preparing their students to understand and successfully engage the increasingly diverse society of the 21st century. In my study I further looked for practical steps, if any, that Christian homeschooling parents were taking to cultivate multiculturalism and global awareness within and among their children. The literature addressing these issues is essentially non-existent.

Thomas and Pattison (2012) highlighted certain practical aspects of how culture was transferred to children in their study of informal homeschooling, “a style of education which has no obvious shape at all; education without a timetable, a curriculum, written exercises, marking, testing or even explicit learning aims” (p. 142). Although the unschooling approach is not representative of the majority of homeschoolers, this study did offer a beneficial window into

how children learned in socio-cultural settings. The researchers found that home education, especially in homes that value a greater degree of child autonomy, does allow children to transact and interact with a real-world context. The home setting in this way ensured that children were not only provided with an ongoing demonstration of cultural situations and skills but were constantly interacting with these things through their own everyday lives. The researchers' firsthand observations led them to the conclusion that parents in these contexts acted as meaningful conduits of broader cultural exposure and learning. The parents' own lives were portals to the world around them, exposing their children to a wide range of cultural situations.

Thomas and Pattison (2012) further concluded that this kind of cultural acquisition was vitally important to a child's overall development and served as the foundation for deeper conceptual knowledge and understanding. Adults in this regard, were "living aspects of culture" (p. 149). Medlin (2013) studied the socialization of homeschoolers and concluded that homeschooling families have a better ability to tailor socialization opportunities to meet the needs of their individual children in ways conventional schooling cannot. Thomas (2016) reviewed survey responses from 1282 parents and concluded that parents who homeschooled had a greater ability to utilize the latest teaching strategies and incorporate new instructional ideas and methods. Forty-five percent of the respondents were motivated to homeschool in order to cater more to the unique learning styles of their children. Bell, Kaplan, and Thurman (2016) concluded that the homeschooling parents in their study utilized their freedom to experience "unimpeded innovation and experimentation" that was not feasible in a traditional educational setting (p. 330).

Kunzman (2012) also agreed that parents of homeschooled children served a unique role in providing educational opportunities for their child/children. His particular study highlighted

the complexities of homeschooling accompanied by a growing body of regulations. He argued for a moderate version of children's educational rights and believed the state should not overreach its power into the private realm. Based on his observations and research he viewed, what he calls "Life as Education", as more feasible in homeschool contexts (p. 75). Parents are often able to provide much more authentic lessons connected to the real world compared to traditional schooling offerings. Sherfinski (2014) conducted a yearlong case study of three Christian mothers who homeschooled. She interviewed a total of 21 participants. Her report became a detailed narrative of one of the mother-teachers from her study—April Greene.

Sherfinski's (2014) research was the only study in the current literature that overlapped my particular topic and research questions. As part of her study, Sherfinski utilized ethnographic techniques to embed herself into the world of evangelical, homeschooling mother-teachers. Although her fieldwork only focused on three mother-teachers, from her first-person vantage point she was able to see and understand the daily tension these mother-teachers faced in seeking to preserve their evangelical identity while also navigating the wider world and popular culture. She found this form of education presented multiple difficulties, two of which were isolation and perspective-taking. Sherfinski documented a variety of tangible examples of this tension between addressing global awareness and multiculturalism amongst homeschoolers and the natural bent towards isolation and preservation of Christian identity. These were the same challenges Kunzman (2009; 2010) explored in his studies of Christian homeschooling families.

For example, April, a mother-teacher and the primary focus of Sherfinski's (2014) narrative, utilized a global missions-oriented book called *Operation World* (Mandryk, 2010) to help expose her two children to the realities of poverty and to highlight different faiths and governments around the world. April coupled this book with another volume called *Material*

World: A Global Family Portrait (Menzel & Kuralt, 1994), which was essentially a photo album of families around the world depicting how they lived. She hoped that such resources would aid in showing her boys how good life was for them in the United States. Sherfinski further documented a number of occasions when April utilized a comparative study of religions as part of her curriculum, stating that her “constantly comparing cultures, religions, and belief systems to her own was crucial” (p. 190). However, the researcher further observed that when April compared another faith to that of her own, it was limited to Christianity. For instance, the beliefs of Muslims were discussed and compared to Christian beliefs, but April did not explain the variations in Islamic contexts or how the past, presents, and futures of Christians and Muslims have and will intertwine. Sherfinski did not observe this mother-teacher considering a broader range of perspectives, which again, exemplifies one of the consistent challenges with Christian homeschooling. In terms of comparing Christianity with Islam, the researcher felt that April missed out on certain interpretations of past and present events and, as a result, “her sons lost out on the fullest range of critical perspectives and knowledge” (p. 193).

Several other studies, however, pointed to some positive trends in Christian homeschoolers and their awareness of and interaction with people from very diverse backgrounds and beliefs. Kist (2013), in his overview of global schooling, concluded that homeschoolers had no structural barriers to being globalized and found that the homeschooled students in his study were more engaged with the world than traditionally schooled students. Martin (2016) recalled her own Christian homeschooling experience and the fact that she was able to converse with people of all ages and become friends with many people from different cultural and religious backgrounds. Drury (2014) conducted perhaps one of the more telling studies pertaining to the intercultural capacities of 20 high-achieving, evangelical university

students who were formerly homeschooled. This study highlighted the growing diversity among this particular demographic. The researcher pointed out, however, that diversity and intercultural capacity had to be intentionally cultivated, across all segments of society. Ricci (2015) actually viewed homeschoolers as having an advantage in this area over other kinds of students. He observed more possibilities for integration and communication rather than segregation and isolation. Additionally he cautioned the following:

There is a danger and an assumption that has not been empirically confirmed that homeschoolers close themselves off from the global intercultural world. This may be a problem in our world, but it is not a homeschooling problem. (p. 317)

The past and current literature on homeschooling and Christian homeschooling in particular is increasing. There is certainly greater room to dig deeper into the socio-cultural contexts of homeschooling to understand more of the tensions and challenges parents face on a daily basis in terms of developing their children into globally aware members of an increasingly diverse society. Going forward researchers will need to continue to lead the way in developing a stronger understanding of academic outcomes of homeschoolers (Cogan, 2010; Wilkens, Wade, Sonnert, & Sadler, 2015; Wright, 2016). Additionally, more and more parents are choosing to educate their children in their homes, a growing trend that can potentially have a significant disruptive effect upon the way schooling takes place in the United States and around the world (Ray, 2016; Waddell, 2010). Christian homeschooling families will most likely continue to take part in the current trends towards accommodation, adaptation, and hybridization in private and public education (Gaither, 2009; Schafer & Khan, 2017; Wearne, 2016). The next section will survey the literature pertaining to these new trends as part of a more comprehensive

understanding of 21st century teaching and learning and how this learning can foster a greater degree of global awareness among teachers, parents, and students.

21st Century Learning Skills

The literature regarding 21st century skills (21CS) in education began in earnest towards the end of the 20th century as a variety of stakeholders sought to articulate what students would need to succeed in the coming new era. Of the myriad contributors to this topic, two organizations surfaced to take leading roles—the International Society for Technology in Education (ISTE) and the Partnership for 21st Century Skills (P21). The ISTE, which began in 1998, currently serves over 100,000 professionals across the globe and is supported by 44 educational organizations, technology corporations, and other businesses. P21 consists of thirty partner organizations representing education, business, policy leaders, and nineteen state partners. Their scope of work is more centralized in the United States as they state on their website that their mission is “to serve as a catalyst to position 21st century readiness at the center of US K12 education by building collaborative partnerships among education, business, community and government leaders” (P21, 2015). In an effort to help practitioners integrate skills into the teaching of core academic subjects, P21 has developed “a vision for student success in the new global economy” (P21, 2009a). This seminal document was called the *Framework for 21st Century Learning*, which described the “skills, knowledge, and expertise students must master to succeed in work and life; it is a blend of content knowledge, specific skills, expertise and literacies” (para. 1).

The ISTE has also developed foundational documents—*Standards for Students* (2007) and *Standards for Teachers* (2008). These, combined with P21’s *Framework*, are the primary documents that have informed and influenced the majority of literature on the topic of 21CS in

education. What these two organizations have provided, beyond training and resources, was perspective. Educational practitioners, including homeschooling parents, have often lost sight of what is transpiring in the broader world around them. Marx (2015) stated, “Looking at the big picture can open our eyes to strategic perspective and help us better understand the context in which we function” (p. 1). Perspective is especially needed in a fast changing world. P21 (2009b) highlighted this reality by pointing out the technology and media-suffused environments that people live in today. Such environments are characterized by the following, “1) access to an abundance of information, 2) rapid changes in technology tools, and 3) the ability to collaborate and make individual contributions on an unprecedented scale” (p. 5). Educating K-12 students in the 21st Century and in these ever-changing environments is extremely complex but also extremely important (Luterbach & Brown, 2011). These researchers conducted a year-long Delphi study involving six educational technologists. At the end of the study the panelists recommended significant changes to the culture of schools and school systems. Such changes would and should, in their opinion, drastically alter the roles of students and teachers. But this sea of change is not only true of education, as “[e]very institution in society is going through an historic reset” (Marx, 2015, p. v). Kaufman (2013) stressed the need for all teachers to possess a flexible skill set in order to foster 21st century initiatives. Geisinger (2016) studied how to assess 21CS and ultimately concluded that these skills must be built into curricula and must be taught in education and in business contexts.

Much of the literature regarding 21CS described what K-12 students need in order to be successful today and going forward into college and career. Students possessing a range of functional and critical thinking skills related to information, media, and technology topped the lists (Assefa & Gershman, 2012; Mishra, et al., 2013; P21, 2009b; Redecker & Johannessen,

2013; Walters, 2015; Zhao, 2015). In an article that served as a guide to the discovery of how current literacy issues differ from their 20th-century counterparts, Brown and Slagter van Tryon (2010) described students today as using technology to access and present information in and out of the classroom at will, “encountering unprecedented global playgrounds” (p. 235). Students today are no longer constrained by physical or geographical boundaries; they “can participate almost seamlessly in activities in neighborhoods, countries, or cultures far away from their own” (p. 237). The Internet has provided students with opportunities to participate in collaborative cross-state and cross-country projects and to take guided tours of locations around the world (Kaufman, 2013). The rise of online learning opportunities, cyber schooling, and distance education point to the continued technological transformation within education (Beck & LaFrance, 2017; Breslow, 2015; Saultz & Fusarelli, 2017). Kong, et al., (2014) also observed this trend in their literature review of research issues and policy implications related to 21CS. They stated the following:

We anticipate the growing trend toward a more individualized and collaborative learning in school education; where physical classrooms keep its importance in learners’ interaction and socialization, yet learning extending outside classrooms will play a more important role in learners’ knowledge construction (p. 70).

Though each of these characteristics of teaching and learning in the 21st century are appropriate, I was also interested in the motives behind these changes, the desired outcomes, and the practical implications for K-12 education, with particular emphasis on home education.

Even an informal scan of the literature has produced two reoccurring focal points in which to discern and discuss what has been driving the trend of 21CS and what outcomes organizations have been trying to reach—productivity and peace. Multiple sources referenced the

primary goal of educators as preparing students for life and career or to become productive citizens and workers (Assefa & Gershman, 2012; Brown, et al., 2010; Campbell & Kresyman, 2015; Marx, 2015; P21, 2009b; Redecker & Johannessen, 2013; Zhao, 2015). P21 (2009b) specifically mentioned the skills necessary for students to succeed in work and that the schools and districts who build upon their foundation and system of support will have students who are “more engaged in the learning process and graduate better prepared to thrive in today’s global economy” (p. 1).

Additionally, P21 underscored the importance of learning and innovation skills that are “being recognized as those that separate students who are prepared for a more and more complex life and work environments in the 21st century, and those who are not” (p. 3). Their *Framework* was designed to be a vision for student success in the new global economy. International corporations such as Apple, Crayola, Microsoft, and Verizon are among the forty or so member organizations. This points to an inseparable connection between the major drivers of the global economy, namely international companies, and education. Yet defining success varies widely and depends greatly on the motivation of the constituency creating the definition (Malter, 2011). In the case of productivity, global corporations have and are determining this definition. According to Greenlaw (2015) the entire 21CS movement has been spawned by big business who have had their own economic interests in mind, potentially creating new power inequities. Economies of nations indeed have been a part of a broader global economy making it imperative for individuals, especially students, to develop the skills to navigate cross-cultural and international contexts (Geisinger, 2016).

Brown and Slagter van Tryon (2010) also viewed 21CS as “enhancing global citizenship and rendering future leaders equipped for the twenty-first-century world of work,” and

additionally argued that teachers were the means of providing “guidance for students to become productive contributors within the global community” (p. 235). Redecker and Johannessen (2013), in their study on the role of assessment in today’s educational environment, included entrepreneurship as one of the skills that are becoming increasingly important in today’s schools. Marx (2015) further pointed out the end goal of 21st-century education as building a civil society, a sustainable environment, and a viable economy. Education will need to produce students who have the flexibility to become a contributing member of civil society and a fast-changing national and world economy. Ultimately, many organizations, particularly all of the international corporations that are members of both P21 and ISTE, employ and are run by people from around the globe. As a result, students of today will be the ones to work in and lead some of those organizations. Herein lies the main reason productivity in a global context has been one of the primary themes in the literature on 21CS. Closely related is the theme of peace, one of the desires and outcomes of most human beings and organizations; a theme more valued in this new era.

P21 (2009b) continually used phrases such as “effective communication” (p.1), “working collaboratively” (p. 2), “solving problems” (p. 5), “negotiate . . . to reach workable solutions” (p. 6), and “leverage” (p. 6). Marx (2015) connected this theme back to the motto of the United States, *E Pluribus Unum* (Of the Many . . . One). This statement is a “belief that people of every shape, size, shade, and belief can work together” (p. 15). Assefa and Gershman (2012) analyzed 38 science lesson plans to look for 21CS. They found that science education involved not only forming and testing hypotheses, but also observation, problem solving, and communicating findings that are closely associated to what students are expected to master by way of 21CS. Other researchers have studied the use of technology among homeschooling families. Neil,

Bonner, and Bonner (2014) researched the technology use of 53 homeschooling families in Central Texas. Their findings supported P21's (2009b) focus on effective communication and collaboration as they reported that 90 percent of the families they studied used technology to network with each other. Jolly and Matthews (2017) analyzed the experiences and perceptions of four mothers who homeschooled their gifted children. The researchers primarily utilized online blogs that each of these four mothers used to discuss their experiences and perceptions. Among their findings was that these mothers used this technology to not only express themselves but also to interact with other mother-teachers as well as to maintain a sense of community among the homeschooling parents who participated in the respective blogs.

Smith (2013) studied conservative Christian university students and the degree to which they were prepared to effectively and respectfully navigate the globalized world in which they lived. As a result, she called for a shift in pedagogy in order to help students become prepared to potentially work on multinational work teams. At the basis of this call was the conviction to educate their students to be peacemakers in the world for the sake of God's glory. Denda and Hunter (2016) developed a case study of ideal student work programs at the college level and concluded that students need to be placed in a framework that encourages teamwork and collaboration with superiors in the role of facilitator and not supervisor. These researchers further concluded that students need meaningful opportunities to build 21CS and whether they are in a community, classroom, or workplace, learning how to promote peace was one of the key aspects of our increasingly globalized world.

Understanding and adjusting to a variety of diverse cultures was an additional hallmark of 21st century learning according to P21. Part of being ethical and responsible requires an understanding of diverse cultures and multiple perspectives within cultures (Brown, et al., 2010;

Jacobson-Lundeberg, 2016; Luterback & Brown, 2011; Malter, 2011; Marx, 2015). Such social and cross-cultural skills are essential for working effectively in modern-day diverse teams and groups (Campbell & Kresyman, 2015; Geisinger, 2016; P21, 2009b). Ultimately, regardless of how diverse or complex, individuals need to know how to get along with one another and work towards a productive end. This has been and continues to be an overarching outcome being sought by dozens of international corporations and organizations. Their collective desires for these kinds of potential workers have been having a significant impact on 21st-century education. One of the primary skills that will help accomplish these global economic goals is for students and teachers (also parent-teachers) to exhibit increasing degrees of global awareness.

Global Awareness

The topic of global awareness today has typically been found nestled under broader discussions detailing 21CS. However, its origins as a discipline within education go back several decades long before the dawn of the new millennium. According to Kirkwood (2001), one of the fundamental questions facing educators in this new millennium regarding their students is whether or not, “they have acquired the sensitivities, tolerance, and respect for all human beings to live harmoniously in an interdependent world” (p. 10). This has not always been a key question for educators to consider. The need to begin discussing global awareness emerged during the 1970s, primarily through the work of Robert Hanvey (1925-2012). He saw the need for education that promoted a global perspective as being vital during that time. His initial work in 1976 on the five dimensions of a global perspective provided a foundation by which countless other researchers and practitioners would base their work. His five dimensions of a global perspective included the following (a) perspective consciousness, (b) “state of the planet” awareness, (c) cross-cultural awareness, (d) knowledge of global dynamics, and (e) awareness of

human choices (Hanvey, 1982, p. 162). He hypothesized that no one person possessed equal abilities or dispositions in all five of these dimensions but that the goal of teaching a global perspective was to maximize these five dimensions in each individual (Klein, Pawson, Solem, & Ray, 2014). Hanvey (1976), recognized that so many individuals lived out their lives in what he described as “rather circumscribed local surroundings” (p. 163). Hanvey was concerned that most people in the world, especially those in the United States, had very little experience outside of their own local communities. If children early on in their educational journey were presented with situations that were global in scope, there would then be, in his opinion, a possibility for a greater “receptivity . . . necessary to understand many global issues” (p. 164). Hanvey’s (1976) work was just the beginning.

Three years later, the U.S. Commissioner of Education integrated Hanvey’s (1976) definition and five dimensions into the Task Force on Global Education (1979). Several years later, the National Council for the Social Studies (NCSS) also utilized Hanvey’s work to develop perhaps the most comprehensive definition of global education by any organization at that time (Kirkwood, 2001; NCSS, 1982). A decade later Hett (1993) developed the Global Mindedness Scale (GMS), which has been used by many subsequent researchers to study the global-mindedness of a variety of groups and organizations (Cui, 2016; McGaha & Linder, 2014; Shetty, 2016). This scale is a 30-item Likert-scaled instrument designed to gauge how prepared an individual is to effectively navigate an interconnected and interdependent world. Hett viewed global-mindedness (global perspective) as a worldview where individuals saw themselves as part of a world community (McGaha & Linder, 2014). In 1994 both the National Council for Accreditation of Teacher Education (NCATE) and the American Association of Colleges for Teacher Education (AACTE) proposed very specific global objectives to be achieved in their

respective teacher education programs (AACTE, 1994; NCATE, 1994). In 1998 the NCSS developed a more nuanced position statement on global and international education.

Four decades since Hanvey's seminal work, global awareness has become an entire framework for teaching and learning. At its core is an understanding of multiple perspectives, a certain level of comprehension and appreciation of other cultures, a working knowledge of global issues, and the realization that the world is made up of interrelated systems (Kirkwood, 2001). The concept of global awareness has been designated in a variety of ways throughout the literature from global mindedness (Andreotti et al., 2015; McGaha & Linder, 2014; Shetty, 2016) to international mindedness (Castro, Lundgren, & Woodin, 2015; Holmes & VanAlstine, 2014). Perhaps the most prevalent term used in the current literature pertains to being intercultural. Loh (2013) studied intercultural capital of a group of students in Singapore. Thier and Fink (2013) wrote about intercultural empathy in relation to the middle and high school students they studied. Intercultural understanding (Martens et al., 2015; Rader, 2015) and intercultural competence (Gleditsch et al., 2016; Rader, 2015; Smith, 2013) are also commonly used. Martens, et al. (2015) defined interculturalism as "an attitude that permeates thinking and the curriculum with a focus on creating understandings of cultural perspectives (i.e., ways of living, acting, believing, and valuing in the world) and global issues" (p. 610).

Reich (2002) viewed this kind of awareness and understanding as a primary foundation to achieving "minimalist autonomy" (p. 161). He underscored the need for students to know about (awareness) the ways of life of others, which "...requires beyond knowledge, to cultivate the capacity for critical reflection, students need sustained intellectual engagement with diverse values and beliefs" (p. 162). The homeschooling movement broadly and Christian strands of it

more specifically do not exist in a vacuum. They are a part of this ever-changing, interconnected network of globalized learners.

This interconnected network extends to other countries such as the United Kingdom (Education Journal, 2013), Hong Kong (Chong, 2015), Finland (Andreotti et al., 2015), Norway (Hilt, 2016), Singapore (Loh, 2013), and China (Jing, 2013), countries who have developed programs and systems in order to cultivate their students into globally-ready learners. The U.S. has not been out of the international fray when it comes to integrating global awareness into its K-12 curriculum, but still has much work in this regards. One major step in the direction of becoming more intentional regarding implementing global awareness in schools was the debut of the Common Core Standards (CCS) in 2009. Though primarily a state-led movement, CCS was developed as a “set of shared goals and expectations for what knowledge and skills” needed to help students succeed (CCS, n.d.). These standards in essence lay out what it means to be a literate person who is prepared for success in the 21st century. These overview statements remain rather broad and vague as the specific interpretation and implementation of the standards are passed onto the individual states who have adopted the CCS. At the point of writing this report, 42 states have chosen to adopt this set of standards (Kornhaber, et al., 2017; Polleck & Jeffery, 2017).

In 2010, the National Council for the Social Studies (NCSS) developed perhaps the most concise description of what students in American schools need in terms of global education: “. . . young people develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world” (p. 1). Both the NCSS statement and the CCS are broader efforts to shape K-12 education in the direction of increased global awareness. In 2013 the NCSS developed an even more comprehensive

framework for Social Studies education when they combined their content standards (NCSS, 2010) and College, Career, and Civic Preparedness (NCSS, 2013) with the Global Competence matrix (Council of Chief State School Officers, 2011) to illustrate how educators could develop learning activities and opportunities for informed application around the global issue of food insecurity through critical global education in the social studies (Harshman, 2016).

Pennsylvania, the setting for this research study, adopted the CCS in July 2010. The PA Department of Education (2013) stated that the “imperative for PA Core implementation is preparing our children to succeed in life after high school, in both post-secondary education and a globally competitive workforce” (para. 4). The language for increased global awareness is present among the CCS and more specifically in states such as PA. However, one of the main challenges is in the implementation. As Wulf (2013) pointed out, “Globalization is a complex phenomenon” (p. 73). Friedman (2005) offered a helpful synthesis in his classic work *The World is Flat*. He pointed back to Columbus’ voyage in 1492 as the start of what he refers to as Globalization 1.0, roughly lasting between 1492 and 1800. During this period of world history, countries were primarily the agents seeking advancement and change. Globalization 2.0, according to Friedman, took place between the years 1800-2000 when companies and organizations became the new agents of change. From 2000 until the present, Globalization 3.0, primarily features the individual as the main globalizing force. As Kirkwood (2001) concluded, “the global village has arrived . . . the global age requires a global education” (p. 10). Grant (2006), in his comparative case study of 167 fourth and fifth-grade students taking part in an online cross-cultural project, concurred that preparing students for global citizenship via global awareness was a hallmark of modern education thought and reform.

Hanvey's (1982) seminal definition focused more on the attitude and mindset necessary for students to navigate a fast-changing world. Other researchers have added a much deeper understanding of not only the diversity and differences that are present in the world today, but also of the interconnectedness and interdependence of the world (Gay, 2013; Gibson et al., 2008; Kirkwood, 2001; P21, 2009b; P21, 2014; Smith, 2013). For example, students should be able to understand and interact with international financial and capital markets, global strategies of production, transnational political bodies, and new media and tourism, to name a few. This depth of understanding requires a degree of interdisciplinary inquiry and competence. Dentith and Maurer (2011) studied such paths to global awareness among teacher preparation in San Antonio. They found that "globalization, autobiography and interdisciplinary inquiry are intimately intertwined within a climate of critical inquiry in which students explore the pressing issues of our global society through contemporary theories, compelling events or issues" (p. 53). P21 (2009b) articulated global awareness also as an interdisciplinary theme in which students used 21CS to understand and address global issues and where they learned to work collaboratively with others representing diverse cultures and lifestyles. Global awareness in this sense is more than intellectual ascent, but rather an active reality. When effectively combined with cultural awareness and the other 21CS (i.e., problem solving, critical thinking), global awareness begins to morph into what can be considered a global mindset.

At this stage of development, students and adults alike, build upon their awareness of diversity across cultures by adding a propensity and ability to synthesize across this diversity (Gupta & Govindarajan, 2002). The International Baccalaureate (IB) organization, which began in 1968, seeks to provide a comprehensive education that would enable their students to not just understand the complexities of the world, but would also provide them with skills for taking

responsible action for the future (Castro et al., 2015; IB, 2013; Saavedra, 2016). Their end goal as an organization and curriculum-provider has been for their students worldwide to be globally engaged. At this level of engagement, students are no longer globally aware but globally educated and active.

Kirkwood (2001) defined globally educated individuals as “those who possess high-tech skills, broad interdisciplinary knowledge about the contemporary world, and adaptability, flexibility, and world-mindedness to participate effectively in the globalized world” (p. 14). When individuals developed in this way global learning was able to take place. Smith (2013), in her study on the global awareness of Christian college students, defined this kind of global awareness as “intercultural competence—the ability to interact and accept people with cultural and worldview differences using culturally sensitive knowledge, skills, feelings, and attitudes” (p. 359). As a result she argued that educators, even conservative Christian ones, need to design experiences for their students where there will be “deep worldview challenges” (p. 358). Students, in this way, could be in a better position to learn to confront their own worldview assumptions and seek to engage others in more meaningful ways. Many researchers have outlined various challenges that they have observed related to developing global awareness and intercultural competence among students.

One initial and ongoing challenge for educators, home educators included, was the ability to teach children and adolescents to see beyond themselves. Thier and Fink (2013) noted this difficulty while studying middle and high school students’ use of cultural awareness logs. They concluded that in-depth understanding was what leads to intercultural empathy, as it allows students to use inquiry to wrestle with issues. Béneker, Tani, Uphues, and van der Vaart (2013) expressed a similar concern that global awareness did not equate to global concern. This was one

of their conclusions after researching geography education in Finland, Germany, and the Netherlands. While studying how global citizenship was taught in Hong Kong, Chong (2015) concluded that students should move beyond just being exposed to other cultures and understanding various worldviews and mindsets. Rather, they should respond to the increase in globalization by challenging injustice in all its forms. Au (2017) pointed to the uprise in white nationalism in particular as one of the byproducts of globalization. With this movement as an example he argued that multicultural education is not enough to stem this concerning tide. Au stressed the need for students to have understanding but to also have opportunities to act towards positive change.

The tension between nationalism and globalism was further noted in the literature. Andreotti, Biesta, and Ahenakew (2015) researched global mindedness education in Finland and observed this tension firsthand. Educational leaders and stakeholders there have experienced an increased challenge to preserve their nationalistic distinctives while also preparing their students for an increasingly globalized world. These researchers concluded that international mobility and partnerships were a practical way to achieve both ethnocentric and global educational goals. Chong (2015) referred to this in Hong Kong as “multiple citizenship”, the ability to maintain seemingly competing loyalties to local community, one’s own country, and to the broader world (p. 227).

The International Baccalaureate (IB) program has been designed to address this same challenge. IB schools seek to equip students with a global identity and intercultural skills allowing them to navigate the world while also interpreting and addressing local challenges (Castro et al., 2015). The difficulty with implementing intercultural competencies is not just present among students but also among teachers, especially during their preservice training. For

example, Béneker, Palings, & Krause (2015) discussed the results of an essay analysis they assigned to 142 high school geography teachers who were part of a master course in geography education. The students were to describe geography education at their particular schools five years in the future. The researchers chose 31 of the essays for more in-depth analysis. Fifteen of the teachers mentioned a decrease in student interest in geography courses as electives primarily because students perceived geography as irrelevant and boring. The researchers further concluded that the teachers themselves, overall, did not demonstrate a clear or inspiring vision for geography education.

Global awareness and eventual global engagement are not merely idealistic musings of utopian educators; they are becoming realities in many educational communities across the United States and around the world. The literature highlighting and evaluating specific strategies used to teach global awareness has been increasing. One practical means of developing global awareness is through videoconferencing (Hopper, 2014; Krutka & Carano, 2016). This technology allows two or more locations to connect using the internet, which then allows both locations to hear and see each other in real time. Participants as part of a case study in Texas believed this was a positive learning environment, one that brought them greater awareness of other cultures. Ray, Faure, and Kelle (2013) studied the use of social impact games (SIGs) in secondary social studies classrooms. SIGs often deal with challenging social issues. Their designed purpose is often to stimulate the interest of the students and increase their comprehension of these issues through virtual simulations and experiences. These researchers found that SIGs could support the creation of an environment of thoughtful learning wherein the learner must take into account not only new but multiple perspectives.

This kind of learning also combines technology that “supplies global reach and the global perspectives that arise from interactions between learners of different cultures while remaining in their home countries” (Gibson, Rimmington, & Landwehr-Brown, 2008, pp. 11-12). By analyzing how students developed global learning through study and service projects, the researchers of this study viewed global learning as a social-constructivist learning activity that involved experiential and project-based learning. Gibson, et al., concluded that ultimately this level of competency and learning was reserved for only gifted students. Certainly students who have qualified for gifted servicing and demonstrate the capacity to learn at high levels, should be channeled in the direction of global engagement. However, as a number of other researchers claim, this is the level at which all students should be learning and engaging (Crawford & Kirby, 2008; Grant, 2006; Kirkwood, 2001; Robinson, 2010).

Kemple (2017) researched global awareness and basic citizenship education as part of social studies education among Pre-Kindergarten and Kindergarten years. She found that even at those ages it was possible and imperative for educators to begin to expose their students to foundational concepts such as civic competence and moving from self to others. Hanvey (1982) also argued that children should be introduced to global issues as early as possible in the schooling process. He reasoned the following:

If from the earliest grades on students examined and puzzled over cases where seemingly innocent behaviors...were shown to have effects that were both unintended and global in scope, then there could be a receptivity for that kind of technical information necessary to understand many global issues (p. 164).

Grant (2006) spent a significant amount of time observing fourth- and fifth-grade students in their participation in online cross-cultural projects. Overall he found that the majority

of students who participated enjoyed learning from other students rather than solely from their teachers or textbooks and that online cross-cultural projects can be highly enjoyable for the students as well as a viable means of developing global awareness. Experiences such as these can provide meaningful ways of in-class, peer-enabled social interaction. Grant also provided a helpful list of eleven online platforms that could be used in most classrooms. Crawford and Kirby (2008) studied the use of technology applications in the teaching and learning of social studies. They classified teaching and learning in three broad genres—interpersonal exchange, information collection and analysis, and problem solving. Some examples of these genres, based on their observations, included web-based research, interpersonal communications, collaborative projects, and telefieldtrips. One of the key take-aways from their research, and that of Grant's (2006), was that many innovative and effective strategies can be used directly in the classroom as teachers seek to integrate authentic global education within their mandated curriculum (Crawford & Kirby, 2008).

One of the most common means of introducing and developing global awareness, particularly in high school and higher education, is through specific programs or course offerings. For example, McNabb (2013) conducted a case study involving 23 high school students as they participated in a designed course to creating global consciousness. The researcher found that, though effective in accomplishing its purpose, the course was the first formal exposure to critical global issues such as globalization, global development, and international conflict. Robinson (2010) conducted an ethnography to understand global issues awareness in a program for gifted teens. He found that offering global awareness programs in a school environment would eventually have a lasting effect on the students who participated. "The degree to which this occurs," Robinson added, "rests with the background the student

comes from, the opportunities available and the pedagogical influences in the student's environment" (p. 155).

A geography course is one of the most tangible, direct means of addressing global awareness in students (Béneker et al., 2013; Béneker, Palings, & Krause, 2015; Klein, Pawson, Solem, & Ray, 2014). Other schools have developed IB tracks or have completely converted their instructional design and delivery to comply with the IB model. All IB programs are holistic in nature, student centered, and set in a global context, including multilingualism (Castro et al., 2015; IB, 2013; Saavedra, 2016). Foreign language exposure can contribute to a student's international mindedness. Foreign language proficiency helps contribute to their ability to effectively engage others in various international contexts. Foreign language exposure and proficiency in more than one language, a concept known as plurilingualism, can contribute to students becoming global citizens and broadening their global identity formation (Castro et al., 2015; Rader, 2015). Courses in geography, globalization, and foreign language are all practical means of addressing global awareness among students. Researchers have also studied specific instructional strategies and activities that can lead to increased intercultural competency.

Holmes and VanAlstine (2014) found that music education can be an additional means to expose students to global issues but does not need to be limited to a specific music course. They concluded that international mindedness through music instruction needs to be embedded throughout a curriculum. Several researchers highlighted the role that literature can have in developing global awareness. Martens, et al. (2015) analyzed current children's literature available in the United States and found that only two percent was published and set in another country. They concluded that exposing children to literature that is set among other cultural groups outside the U.S. ranging in a variety of social, political, family, and economic situations

can encourage learners to respect differences and help them create understandings of cultural perspectives such as how others live, act, and believe. Liang, Watkins, and Williams (2013) also studied children's literature in the U.S. and searched for international books for the primary grades. They found that 77.4% of the books they analyzed did not focus on experiences that were explicitly embedded in a particular culture, thus, in their opinion, missing out on using these books as a means used to aid young people's development of global perspectives. Loh (2013) researched the role reading served in contributing to the global literate identities of students at a private school in Singapore. He concluded that the discipline of reading, especially of international literature, significantly contributed to the students' intercultural capital. Students were exposed to the micropolitics of power and injustice through reading.

Thier and Fink (2013) studied the use of cultural awareness logs among middle and high school students in North Carolina. These logs were a method that encouraged students to investigate texts, analyze them for depth, and then understand a wide array of cultures and subcultures. With the log, students used a chart with columns to respond to prompts such as "List the group of people the cultural observation describes" and "Paraphrase a description, or give a detail or direct quotation from the text that shows the basis of your cultural observation" (p. 47). Izzard and Ross (2015) provided an overview of a framework they referred to as an inter-cultural toolbox that utilized Hammer's (2012) Intercultural Development Inventory. In their words, "It allows schools to both provide the means for seeking the necessary knowledge and means for its appropriate use; and a structure by which schools can monitor and build a true intercultural framework while still representing the very personality of that institution" (p. 43). This toolbox can be used at the classroom, school, or district level. Schools and educators can provide more service learning opportunities, which comes from a more participatory pedagogical approach

allowing students to collaborate in order to solve problems either in their community or in an international context (Wasner, 2016). Though cost-inhibitive for many students and schools, international travel experiences can be an effective means of exposing students to diverse cultures and people, especially when the experience involves actual collaboration (Andreotti et al., 2015; Klein et al., 2014).

Key Implications for Global Awareness

There are key implications for teachers, students, parents, and other relevant stakeholders in the current literature. Ultimately, as Kirkwood (2001) pointed out, global awareness in a globalized world “requires humankind to change twentieth-century emphasis on individual rights to emphasis on world-centered obligations” (p. 11). Similarly, Denith and Maurer (2011) stated that “global citizenry requires people of all countries to regard themselves as intimately connected to the lives of others across the globe” and to see their role as change agents in others’ lives (p. 54). Though comprehensive in scope, this approach is unrealistic and too idealistic. Robinson (2010), in his ethnography, brought the application closer to home. He believed that the entire community needed to find value in global education. For this to happen, it would require a significant paradigm shift (Dentith & Maurer, 2011).

Ultimately, the burden falls on educators and adults to have the responsibility to encourage and provide global awareness programs and emphasis. This kind of global education provides a unique opportunity for teachers to guide their students along their journey through the twenty-first century and have a broader impact on the world in so doing. Active teacher involvement is the key to unlocking the global awareness door (Crawford & Kirby, 2008; Denith & Maurer, 2011; Grant, 2006; Mangram & Watson, 2011; Robinson, 2010). From a study on civic mindedness and model citizenship at four schools in California, Saavedra (2016) concluded

that, “A teacher’s personal civic orientation—and the strength of their conviction—can affect the type of ‘model citizenship’ they consciously or subconsciously promote through their teaching” (p. 7). Hilt (2016) found, while studying global education policies in Norway, that teachers themselves need to possess the traits of adaptability, persistence, and resilience in order to serve as facilitators of these traits in their students. Teachers further need to demonstrate intentionality and quality pedagogy if they are to also facilitate the implementation of technology such as videoconferencing as well as international travel experiences (Andreotti et al., 2015; Klein et al., 2014; Krutka & Carano, 2016).

Though teachers are the missing link in this process, educational leaders and preservice trainers must provide them with professional development. Ajtum-Roberts (2012) conducted a multi-case study analyzing teachers’ development of global awareness and its influence on twenty-first century classrooms. She found that a majority of the teachers in her study experienced no formal preservice training on how to integrate both technology and global perspective in classroom practice. Mangram and Watson (2011) conducted a nine month qualitative study of social studies teachers and their talk about global education. They found overwhelmingly that, although most teachers in their study wanted to improve their thinking about global education, most teachers “had little understanding of how ideological forces or discourse formations continued to shape their thinking and assumptions about the world” (p. 111). Research shows that professional development is desperately needed at both the preservice and inservice levels (Crawford & Kirby, 2008; Grant, 2006). P21 (n.d.) stated it succinctly in their *K-12 Global Competence Grade-Level Indicators*:

To ensure students are prepared to effectively innovate, compete, collaborate, communicate and address complex issues in a global society, teachers must themselves

be global-ready and demonstrate expertise and leadership in three domains of instructional practice: continually developing understanding of and applications for inquiry-based pedagogical approaches; integrating global context into curriculum; utilizing next-generation technologies in curriculum practices (p. 41).

Cui (2016) researched the levels of global mindedness of pre-service teachers using Hett's (1993) Global Mindedness Scale (GMS). The data set included survey responses from 184 undergraduate students who had declared an education major or minor. The results revealed that gender, among other factors, was a significant predictor of the pre-service teachers' levels of global mindedness. This indicated that females were more sensitive to global issues than males. This difference should be taken into consideration by teacher training programs. McGaha and Linder (2014) also utilized Hett's GMS when researching 337 intro-level teacher education candidates. They concluded that these future teachers were moderately globally minded but that over a third (36%) responded neutral on items, which indicated a high level of lack of global awareness. Gleditsch, Hahn, Molapo, and Hunter (2016) researched social studies education students in particular. They studied the intercultural proficiency levels of 11 participants using a self-assessment instrument. They found that there was a clear divide between the students who possessed a high level of intercultural competency and those who were very low. But even among students with a high degree of competency, none demonstrated the ability to translate the knowledge they had when actually creating lesson plans. These researchers detected inaccurate assumptions, false beliefs, and stereotypes among these participants, which lead them to stress the need for teachers to be adequately prepared and trained in becoming interculturally competent themselves. Similarly, Béneker, Palings, and Krause (2015) studied current geography teachers who were part of a masters level training program in the Netherlands. They analyzed

responses to a prompt where the participants were to envision what geography education might look like at their schools five years into the future. Their analysis lead them to conclude that the teachers did not have a clear and inspiring vision for what geography education might be.

These deficiencies in teachers' global awareness require a sea change for districts, schools, and teachers similar to what Jean-Sigur, Bell, and Kim (2016) found in their study of global awareness in early childhood teacher prep programs. Their research and development of a framework for global education and teacher preparation will need to be reduplicated in other educational communities. Similarly, Patel and Toledo (2016) found that an interdisciplinary approach promotes more authentic experiences and broader learning. But this takes, in many cases, an entire paradigm shift. Schools of all kinds will need to provide learners with a sense of their own local cultural identities while simultaneously providing a global perspective as well (Grant, 2006). Teachers will need to have a clear understanding of their role and how to navigate and manipulate the curriculum. Teachers will need to provide opportunities for students to explore the effect of modern issues in their own world and time (P21, 2014; Robinson, 2010; Smith, 2013). What is required of schools and teachers is nothing short of rigorous and interdisciplinary. Kirkwood (2001) offered thought-provoking questions about graduates' preparation for the twenty-first century. Being equipped with the knowledge and skills to become competent, responsible citizens of society and acquiring sensitivities, tolerances and respect for mankind were the major concerns in regards to harmonious living in a global society.

Hanvey's (1982) work can be helpful when underscoring the fact that the important elements of a global perspective can be represented in a collective group. Each child *per se* does not need to possess all of the attributes of a global perspective, as long as they are closely connected to a broader group of others who can collectively fill in many of the missing pieces.

Hanvey's point would seem to support the utilization of broader cooperatives, such as homeschool co-ops, to provide more opportunities for diversity and differences. Taylor, Van Zandt, and Menjares (2013) conducted a study, on an evangelical college campus, to develop culturally competent faculty. The model they created was designed to blend the cognitive, affective, and spiritual dimensions that were required to engage with the complexities of diversity from multiple perspectives. The findings reinforced their theory that faith-based institutions often possess various distinctives (e.g. doctrinal, denominational) that can create subtle resistance to anything related to diversity.

The same conclusion can be applied to Christian homeschooling at the K-12 level. As has been drawn out in the current literature, teachers (i.e., mother-teachers) must themselves be globally-ready and demonstrate the ability to skillfully guide their children in the twenty-first century. Marx (2015) stated that "while we're working together, we can also pursue our own individual dream" (p. 15). In other words, there is a place for balance. All children should have a certain level of exposure to the broader world in which they live and be taught the skills and attitudes needed to understand how it all works and fits together. Marx further underscored the importance of engaging children with reasoned discussion, "that they know how to gather, consider, and present evidence; and that they have some commitment to comprehending, not necessarily accepting, a variety of points of view" (p. 96). Marx provided a fundamental and helpful distinction for Christian homeschooling families. The key was in teaching students to be aware and understand a multiplicity of beliefs and view points, not to have to accept those beliefs as their own. Researchers such as Kist (2013) concluded that homeschoolers are more uniquely positioned to being globalized and to take advantage of opportunities for global education, primarily because they have flexibility and little to any structural barriers.

This case study can be situated in the expanding fray of literature on global awareness in education. Additionally, this study will contribute to a dearth of literature specifically relating to how homeschoolers, and their teachers, understand and apply global awareness in their curriculum and instruction. This study will further report on global awareness as a growing trend in education in the United States and around the world and its application within Christian homeschooling families.

Summary

Chapter Two has provided the context for this case study as well as demonstrated the importance of this study based on the problem statement and the gap in the current literature. After the overview where I described the contents and organization of the chapter, I focused on the theoretical framework that guided the study—curriculum theory. In this section I also discussed how curriculum theory has informed the literature on global awareness in homeschooling as well as how my research potentially extends the theory. In the remaining section and the bulk of the chapter, I provided a synthesis of the existing knowledge pertaining to a biblical worldview, homeschooling, 21st century skills, global awareness, and some key implications for global awareness. In the last decade, there has been a dramatic increase in research pertaining to 21st century teaching and learning, but relatively none specifically applied to home education. The focus of this study then was to investigate that intersection—where home education meets the 21st century. More specifically, this research highlighted the trends towards global awareness in education broadly and how Christian home educators have or have not been integrating such an interdisciplinary theme in their curriculum and learning activities with their children.

CHAPTER THREE: METHODS

Overview

The purpose of this case study was to document and describe how Christian home educators addressed global awareness in their homeschool curriculum as part of a semi-formalized home education network in a large city in the northeastern part of the United States. The purpose of this chapter is to outline the various methods involved with accomplishing my research objectives and answering the research questions. Additionally, I cover the specific setting pertaining to this study as well as provide more information regarding the various participants involved. The next section highlights insight on my role as the researcher and how my beliefs and experiences may or may not affect the research process and findings. The bulk of this chapter is reserved for the purpose of outlining the specific data collection sources and each of their own logistical considerations and protocols. This will lead into a discussion of how that data was analyzed as well as the trustworthiness of the data collection and analysis components. I close this chapter with a brief discussion of the relevant ethical considerations associated with this research.

Design

This study was conducted using a qualitative approach. As the researcher, I was interested in telling the stories and learning the perspectives of my participants. More specifically, I utilized a case study design and related procedures for my study. In order to truly seek a comprehensive understanding of how Christian home educators implemented curriculum addressing global awareness, I chose to become embedded in their day-to-day lives and educational processes. This allowed me to develop an in-depth description and analysis of my unit of analysis—the homeschool co-op. As the researcher *in situ*, I was able to observe the

behaviors of my participant families firsthand, observe and record their use of common language, and directly observe their broader interactions among members of a group of other homeschooling families who shared a similar culture. I needed to be an active observer right in the midst of the day-to-day activities of my participants and thus interpret and apply the findings that emerged from the data from this unique contextual point of view. The homeschool co-op and the means by which they developed global awareness became the bounded system of focus, thus delineating this design as an instrumental case study (Creswell, 2013; Yin, 2014).

Research Questions

My primary research question was to understand how Christian homeschooling families were addressing global awareness in their curriculum. I considered the following four research questions in conjunction with each of my respective family participants:

RQ1: How are Christian home educators implementing 21st Century Skills for Learning?

RQ2: What methods do Christian home educators use to address global awareness?

RQ3: What are some of the benefits of and challenges of addressing global awareness in the Christian homeschooling setting?

RQ4: What further training and/or resources do Christian home educators need, if any, to address global awareness in their curriculum?

Setting

From a geographic standpoint, this study took place in a large, northeastern city in the United States with an overall population of 1.5 million people (see Table 1). The high population size maximized the potential number of participants as well as provided a certain degree of diversity among the families under study. A region of this size also had several homeschooling cooperatives and other stakeholders from which to draw from in the data collection and analysis

phases. This study could have been expanded to include all homeschooling families in the entire city. Such an expansion would certainly have increased the generalizability of the findings.

Table 1

Demographic Breakdown of Setting City

| % | Ethnicity |
|--------|---------------------|
| 44.2 % | Black |
| 36.3% | White |
| 13.0% | Hispanic and Latino |
| 6.8% | Asian |
| 3.2% | Mixed Race |
| 2.3% | Other Races |
| 0.2% | Native American |

Note. U. S. Bureau of the Census, 2015

There are about 2.3 million home-educated students in the United States in grades K to 12, representing a 2% to 8% growth in the last several years (Ray, 2016). The participants in this study were among this population. This data is helpful in providing a significant aspect of the context in which the study took place.

Participants

All of the participants in this study were directly connected to an organized home school cooperative (co-op) located in an immediate suburb of Philadelphia, PA. This particular group—the Riverdale Home School Co-op (RHSC)—started back in 1999 with just a few families who were all part of the same local Christian church (Riverdale Church, Riverdale, and Riverdale Home School Co-op are all three pseudonyms to ensure the anonymity of the participants in this study. Philadelphia, PA is the actual large, northeastern city referenced throughout.). In the beginning these initial families would get together on a regular basis but in an unofficial capacity. Their church building had extra classroom space, a gymnasium, an activity center, a

cafeteria, and an area for outside activities. These first families connected with other like-minded families from the church who had also chosen to homeschool their children and began to use their church facilities for their meetings. As time went on and more families came to know about this unofficial group, the structure and purpose began to develop. What started out as a means to provide supplemental social interaction, friendships, and additional academic resources, evolved into a fully organized co-op. As the group began to take on a more formalized identity and structure, that encouraged additional families, both a part of this church and from other churches in the region, to look to join the group.

According to the RHSC Handbook from the 2015-2016 school year, the group stated their mission as the following:

The purpose of the Riverdale Home School Co-op is to encourage Christian home schooling families as they strive to glorify God and pursue excellence in their families and home schools. We do this by providing activities, field trips and enrichment classes, which complement each family's home school.

In this way, the group viewed itself as a supplement and complement to each of the families who were part of the group, not as a replacement. Additionally, this supports the fact that each member of the RHSC had joined intentionally and as such had agreed to abide by the handbook. This agreement ensured that each of the member families were not only professing evangelical Christians, but also practicing ones who were committed to living out their faith in their daily lives. As the group developed over time so too did the leadership team and the various articles of organization that defined what kind of group they were. For example, the leadership team consisted of seven members with roles such as Director, Membership Coordinator, Treasurer, and Substitute Coordinator. The co-op's primary organizing document was a 19-page handbook

that outlined their Statement of Faith (Appendix G), Membership Requirements (Appendix H), the Member Covenant (Appendix I), and a variety of other logistical policies (e.g., When a sub is needed, Field Trip Policy).

The co-op met at the Riverdale Church in Riverdale, a suburb of Philadelphia, PA. The group met on Tuesdays from 9:30 AM-12:45 PM for 10 weeks in the fall and 10 weeks in the spring. My data collection took place over three consecutive terms: fall 2015, spring 2016, and fall 2016. The co-op also provided a nursery for children up to three years of age as well as Pre-K/Kindergarten classes that included a variety of topics such as science, art, and gym. This allowed mother-teachers with young children to fully participate in the co-op without having to coordinate childcare. Essentially the co-op offered classes up through the 9th grade, all of which were taught or co-taught by members of the group. The members all planned several field trips during the year and scheduled two Thursdays a month as optional play days for the families where they could utilize the gymnasium and fields. The group also had a community table in one of the common lobbies that was used to hold sign-in sheets, envelopes to collect fees, educational resource giveaways, and even used clothing or other household items one or more of the members were giving away.

On the Tuesdays when the co-op assembled, the members followed a schedule similar to one found in any school (Appendix J). There were four periods that were each 55 minutes long as well as a common lunch period in the middle of the day. The members and the leadership team chose the various classes and subjects each term. They each took into consideration subjects they as parent-teachers were more interested in and/or have had experience teaching as well as subjects the older students might have needed to help prepare them for the remaining high school years and college. For example, the co-op offered either French or Spanish each term

as well as a SAT prep course. Because the terms were only 10 weeks long, these courses did not count towards the state requirements, but they did provide helpful exposure and preparation for later in their high school years when the students did take the required courses.

2015-2016 Demographics

During the 2015-2016 school year, there were a total of 33 families that were formally a part of the RHSC. These families represented a total of 87 children (45 girls; 42 boys), ranging from ages 1 to 17 (see Table 2). Of these 33 member families, 23 of them lived in the suburbs and 10 lived in the city of Philadelphia. Thirty-one of the 33 families were White (94%). One family was Hispanic (3%) and one family was Asian (3%).

Table 2

Number of Children Per Age; 2015-2016

| Age | No. of Kids |
|--------------|-------------|
| Nursery | 4 |
| 4 | 6 |
| 5 | 4 |
| 6 | 3 |
| 7 | 6 |
| 8 | 7 |
| 9 | 7 |
| 10 | 8 |
| 11 | 8 |
| 12 | 5 |
| 13 | 8 |
| 14 | 11 |
| 15 | 7 |
| 16 | 0 |
| 17 | 3 |
| Total | 87 |

2016-2017 Demographics

During the 2016-2017 school year, there were a total of 26 families that were formally a part of the RHSC. These families represented a total of 79 children (40 girls; 39 boys), ranging from ages 1 to 17 (see Table 3). Of these 26 member families, 19 of them lived in the suburbs and 7 lived in the city of Philadelphia. Twenty-five of the 26 families were White (96%). One family was Hispanic (4%). Between school years three families were no longer members of the co-op. Two of the students aged out of the group and one family enrolled their children in a local Christian private school.

Table 3

Number of Children Per Age; 2016-2017

| Age | No. of Kids |
|----------------------------------|-------------|
| Nursery | 9 |
| 4 | 7 |
| 5-7 | 11 |
| 8-9 | 14 |
| 10 | 10 |
| 6 th -8 th | 14 |
| 9 th | 5 |
| 10 th | 3 |
| 11 th | 1 |
| 12 th | 4 |
| Total | 79 |

Specific Participants

The 17 primary participants in this study, derived by purposeful sampling, were evangelical Christian home educators who had chosen to homeschool one or more of their children. The use of purposeful sampling in qualitative research is a means that the inquirer

“selects individuals and sites for study because they can purposefully inform an understanding of the research problem and central phenomenon in the study” (Creswell, 2013, p. 156). In developing this case study, I first selected my unit of analysis, in this case the RHSC. I employed a snowball-sampling technique to solicit participants who were also other home educators associated within the same local co-op. This was an approach for getting new contacts from each person I observed and interviewed and “locating information-rich key informants or critical cases” (Patton, 2002, p. 237). In this way, the initial participants from my study made recommendations of additional potential participants who also could have provided helpful data related to the research questions. The majority of the fieldwork (i.e., observations, fieldnotes, artifacts) took place among these mother-teachers during their participation in the weekly co-op as well as in their homes.

After significant time among this group at the beginning of the 2015-2016 schoolyear, I narrowed my data collection among 17 of the mother-teachers who became the more targeted unit of analysis based on my research questions. These were the ones whom I observed most often during the fall 2015, spring 2016, and fall 2016 co-op terms, who completed the initial questionnaire, whom I interviewed in one-on-one settings, and whom I invited to participate in the focus group. Of these 17 participants, 15 of them were White (88%), one was Hispanic (6%), and one was Asian (6%) (see Table 4). These 17 participants represented a total of 55 children and 143 collective years of homeschooling experience between them. These mother-teachers had an average age of 42 (ranging from 36-50). This group was fairly educated as 15 of the 17 (88%) mother-teachers had an Associate’s (1), Bachelor’s (11), or Master’s degree (3). Only two of the 17 (12%) mother-teachers had just a high school diploma (see Table 5).

Table 4

Demographic Breakdown of Participants

| % | Race |
|------|----------|
| 88 % | White |
| 6 % | Hispanic |
| 6 % | Asian |

Table 5

Educational Level and Teaching Experience of Participants

| Participant Number | Education Level | Years of Teaching Experience | Years of Homeschool Teaching Experience |
|--------------------|------------------------------|------------------------------|---|
| 1 | BS; Elementary Education | 2 | 6 |
| 2 | Associates; Fine Arts | 0 | 17 |
| 3 | BA; International Studies | 0 | 9 |
| 4 | BS; Elementary Education | 7 | 12 |
| 5 | BS; Biblical Studies | 0 | 11 |
| 6 | MEd; ESOL | 5 | 6 |
| 7 | BS; Elementary Education | 4 | 12 |
| 8 | BS; Biblical Studies | 0 | 4 |
| 9 | BS; Social Work | 0 | 6 |
| 10 | BS; Elementary Education | 4 | 10 |
| 11 | High School | 0 | 9 |
| 12 | High School | 0 | 4 |
| 13 | BS; Biblical Studies | 0 | 3 |
| 14 | BS; Women's Ministry | 0 | 4 |
| 15 | BS; Counseling | 2 | 6 |
| 16 | MA; Business Administration | 0 | 20 |
| 17 | BS; Social Studies Education | 10 | 4 |

One important statistic pertains to the former training for and experience as educators among this specific group of participants. Six of the 17 (35%) mother-teachers had an education degree from a four-year university teacher-training program with two additional mother-teachers

having previous teaching experience (see Table 5). One of those six mother-teachers previously taught for seven years in public schools while another taught for 10 years. The five other mother-teachers who had college degrees but did not major in education studied a wide range of other subjects such as fine arts, international studies, biblical studies, social work, business management, and counseling.

None of these 17 mother-teachers worked outside the home on a full-time basis. They all relied on their husbands or other means to bring in enough income for the family, which allowed them to stay home and educate their children. However, many of these mothers also generated income through direct sales in network marketing, babysitting, tutoring, music lessons, and real estate investments. Many of these mother-teachers were also active in their local churches and communities in the following ways: organizing ministry events, supporting local athletic teams, serving on neighborhood councils, volunteering at a local crisis pregnancy center, working with refugee families, and spending time at a retreat center and camp. More of their productive and industrious lifestyles will emerge in the following sections of results. Each of these educators personally knew each other, lived in the same geographic area, and were all a part of the same homeschool cooperative. These common cultural traits helped to define the group.

Procedures

The initial stages of this research began in a very informal fashion. As I began exploring this particular research topic, I did so based on relevancy to the current educational trends as well as pragmatic benefit to an increasing number of home educators that I knew personally. The refining of my research topic, design, and questions led me to several current homeschooling practitioners and researchers. After the careful development of the initial plan, I then followed up

with some of the researchers and stakeholders in the home education field in order to continue refining the design and methodology.

At the outset, I secured approval from the university's Institutional Review Board (IRB) (Appendix A). Upon the board's approval, I developed a timeline to solicit participants, gather the data, then analyze and report the findings. My participants were volunteers from a growing pool of Christian homeschooling families who were part of a local homeschool cooperative. Knowing this was a closed group, I utilized what Creswell (2013) referred to as a gatekeeper—an individual who would allow me as the researcher into the group. The particular mother-teacher I chose had been part of the co-op for several years and was on the leadership team. As a result she was well respected. Additionally, she had access to the contact list of all families connected to the co-op. I asked her to send out an email informing the other mother-teachers of my research and notifying them that I would begin attending their weekly meetings to observe and get to know them. This key step helped to frame my presence there at the co-op each week. During breaks, I then introduced myself to as many of the mother-teachers as possible in order to get to know them and to verify whether or not they would be able and willing to participate. As mother-teachers were selected, they were each provided the necessary written, informed consent forms, including any children who might be involved (Appendix B; Appendix C). Informed consent involves the fundamental idea that research subjects have the right to know (a) they were being researched, (b) the nature and purpose of the research, (c) the risks and benefits of their participation, and (d) they had the right to withdraw from participation at any time (Schwandt, 2007).

Beyond the primary participant families, I also interviewed as many of the parents connected to the broader co-op as possible. The initial interview was in the form of a

questionnaire, which consisted of predetermined and standardized questions (Appendix E). Once a participant agreed to take part in the study and signed the consent form, I then emailed them the questionnaire as well as provided a hard copy version. The results of this questionnaire, along with the fieldnotes, were used to inform the specific questions that were asked during the one-on-one interviews. I employed a snowball-sampling technique to solicit further potential participants who were other families associated within the cooperative. This was an approach for getting new contacts from each person interviewed and “locating information-rich key informants or critical cases” (Patton, 2002, p. 237). In this respect, the core families from my study made recommendations of additional families who might have provided helpful data related to the research questions in this study. Beyond the initial questionnaires, observations (along with fieldnotes), and the audio-recorded interviews, I further triangulated the data collection process by gathering tangible artifacts (i.e., photographs, drawings, student work) and conducted a focus group comprised of multiple mother-teachers from my participant families.

I developed a folder and activity chart for each of my participant families. This helped to ease the process of cataloging the various lessons and activities observed as well as facilitated more efficient member checking when I began reviewing the transcriptions. I collected artifacts as part of my observations and interactions among all of the participants of the organized cooperative. Each of these data sources was converted into digital format via computer files. Each interview was transcribed from the audio recordings then summarized and analyzed for key events and statements. Each observation was additionally digitally recorded along with its consequent field notes. Finally, I conducted a focus group of six of the mother-teachers from the co-op. The audio recording from this session was then transcribed for analysis purposes. For that final step I used the assistance of the computer program ATLAS.ti (version 1.6.0). This tool is

designed to help researchers such as myself to organize my text, graphic, audio, and visual data files, as well as all of my subsequent coding and memos. Once my data was organized I then spent adequate time going back and reading through each transcript, adding marginal notes and memos. This process repeated several times.

The Researcher's Role

Each participating homeschool family possessed their own particular contextual uniqueness. As a researcher using qualitative data collection and analysis, I was a crucial instrument in this study. My integrity as the researcher was paramount due to the fact that, as the interviewer, I was the primary instrument for gathering knowledge about my participants (Kvale & Brinkmann, 2009). I had to be careful to not allow my personal friendship and familiarity with some of my primary participants to be a hindrance to the integrity of the research process and findings. Having this kind of relationship could, on the other hand, be a benefit in achieving authentic, organic observations and interviews. Qualitative interview research is interactive, often necessitating close interpersonal interactions with the participants (Creswell, 2013; Yin; 2014). Though my close identification with some of my participants could have made it difficult to maintain a professional distance, I did not see this as a hindrance. In addition I chose to report and interpret everything and identify any particular bias that might have been present.

Bias, if not identified and articulated, could have a number of negative effects on qualitative research. As someone who values the use of technology in education and the active development of global awareness among students, I have a tendency to demand that of every other educator, whether in a conventional or homeschool setting. I remained objective in my questioning and did not make assumptions or have the same expectations for my participants. I

needed to remain as disciplined and neutral as possible and try to capture data that had not been influenced by my perspective or opinions.

Data Collection

Perhaps one of the most critical aspects of qualitative design and inquiry involves the use of rigorous and varied data collection techniques. This is often referred to as triangulation or redundancy. According to LeCompte and Schensul (1999), triangulation “involves confirming or cross-checking the accuracy of data observed from one data source with data collected from other, different sources” (p. 131). Essentially, qualitative research is a process of discovery in which the meaning associated with various data sources (e.g., observations, interviews) can most effectively be derived when viewing and analyzing it from a variety of vantage points (Creswell, 2013; Schwandt, 2007). For this study, I gathered information from the following data sources, (a) a questionnaire, (b) participant observation using audio recordings and fieldnotes, (c) artifact collection, (d) audio-recorded participant interviews, and (e) a focus group. It is important at this juncture to discuss the issue of sequencing, or the concept of stepwise research and staging. Stepwise research has to do with strategically planning for getting the most out of long-term inquiry by identifying the main topics for inquiry and then “arranging them in an orderly sequence that can be addressed topic by topic over an extended period” (Wolcott, 2008, p. 198). Time constraints can be leveraged by working and gathering data in manageable units.

Before collecting data from the participant families in my study, I developed specific procedures designed to streamline the data collection process and maximize my field experiences. These specific procedures will be outlined in each of the subsequent subheadings in this chapter. In terms of sequencing, I chose the major data collection sources intentionally. After outlining the procedures I distributed the 14-question written questionnaire to my participants

(Appendix E). At that stage, I was primarily focused on gathering additional descriptive information, ascertaining more background data, and trying to determine my participants' motives for choosing to homeschool their children.

With that data, I was able to plan out, or stage, my consequent field visits and observations. I conducted a second round of one-on-one interviews after I had interacted with each participant multiple times over a period of two to three months. This provided me with a wealth of observations and experiences to form more extensive interviews. It was during these interview sessions that I was able to follow up and gain a more holistic understanding of the phenomenon of addressing global awareness in the curriculum. Once the final interview phase was complete I invited all of the mother-teachers to participate in an organized focus group. This allowed me to make further connections shared commonly among the group as a whole. My data collection involved much more than just observing and asking questions. Creswell (2013) pointed out that collecting data also means "gaining permissions, conducting a good qualitative sampling strategy, developing means for recording information both digitally and on paper, storing the data, and anticipating ethical issues that may arise" (p. 145). I addressed each of these considerations in the following sections as it pertains to my specific case study.

Questionnaire

Though primarily a tool designed to collect data in quantitative studies, questionnaires or surveys can offer a wealth of information in which to begin building an in-depth picture of the family participants in my study (Sudman & Bradburn, 1982). This instrument took the form of a written 14-item questionnaire and was provided both as a hard copy and through electronic mail (Appendix E). In order to determine the content validity, I first used it as part of a pilot study. I sent the same questionnaire via electronic mail to three homeschooling families who were not

part of my participant group. I also gave them one week to reply with their completed responses. In addition to their actual responses to the 14 items on the questionnaire, I also asked them to provide constructive feedback in terms of specific wording of questions that might be confusing, biased, or misleading as well as feedback on additional questions that should be added or deleted (Kvale & Brinkmann, 2009). After utilizing feedback from the pilot and making adjustments, I then gave to each of my participating families one week to complete and return their questionnaires. If they chose to write their responses by hand I converted their questionnaires into a digital format for convenience in coding and analysis.

I designed the questionnaire to draw out helpful background information that assisted in framing the rest of the data collection and analysis process and helped me to answer RQ1 specifically and RQ3 and RQ4 indirectly. Though the results of this instrument provided helpful insight into specific strengths and weaknesses pertaining to 21st century skills implementation, they were primarily used for descriptive purposes. I used this data to inform my field observations and interviews as well as directly point to certain strengths and weaknesses in my participants' understanding and implementation of 21st century skills, including global awareness measures.

Observations

One of the key tools for collecting data in a case study is observation. As part of this study on global awareness among homeschoolers, the focus was on two forms of engagement in terms of participating and observing, complete participant and participant as observer. As a complete participant, the researcher is fully engaged with the people he or she is observing (DeWalt & DeWalt, 2011; Jorgensen, 1989). In my case, this contributed to my being able to establish greater rapport with the families I observed over an extended period of time. This

included my listening to a child read a text, helping a child with an activity, or adding comments to the particular lesson taking place. During a World Cultures class the teacher used me as a point of comparison with one of the students as she was teaching on how to use a Venn Diagram to compare and contrast. This approach helped me gain more subjective data, but also presented a challenge in terms of being able to simultaneously take notes. As a mere observer or nonparticipant, which was primarily the case during most of the site visits and fieldwork, I was a separate third party. Being a nonparticipant allowed more of an objective view and perspective to form. In this stance, little to no interaction with the homeschoolers or mother-teachers occurred.

Field observations primarily took place in my participants' weekly co-op and home settings during the Fall 2015, Spring 2016, and Fall 2016 terms. Observing during the weekly co-op allowed me to simply understand how the group worked logistically (DeWalt & DeWalt, 2011). It operated similar to a conventional school day with scheduled classes and a lunch break. The logistical considerations, however, were not my primary focus. I wanted to see firsthand how those particular mother-teachers were implementing 21st Century Skills for Learning (RQ1) and whether they were employing any methods to address global awareness (RQ2). During these three terms I was able to observe on 12 different co-op days for a total of 15 hours. On average I spent 25 minutes observing each class. During some co-op classes I merely popped in for five to ten minutes to get a better understanding of the course being taught, the teacher's style, etc. At other times I observed the entire class time of 55 minutes.

The broader cooperative gatherings provided a rich setting in which to observe key aspects of the shared culture among the 30+ homeschooling families. During each observation session I relied heavily upon fieldnotes (Appendix D). Primarily a means of recalling what took place during fieldwork, fieldnotes can further be defined in this way:

To put it bluntly, fieldnotes are gnomic, shorthand reconstructions of events, observations, and conversations that took place in the field. They are composed well after the fact as inexact notes to oneself and represent simply one of the many levels of textualization set off by experience (Van Maanen, 2011, pp. 123-124).

Thorough fieldnotes allowed me to capture as much of the interactions and activities as possible so I could later transcribe and organize for analytical purposes. In conjunction with direct observations, either as a participant or observer, and the field notes, I also employed still photography. This form of observation aided in developing a timeline of key activities for each family participant and allowed me to continue to answer RQ2 pertaining to specific ways the mother-teachers are cultivating global awareness among their children.

Interviews

When it comes to interviewing as a vital means of collecting data on my participants, the term *eclectic* is applicable. Though during the planning phase I primarily envisioned semi-structured, sit-down, one-on-one interviews, I did not want to constrict the possible flow of data due to the format (Rubin & Rubin, 2011; Weiss, 1994). For the semi-structured type of interview, I used a predetermined interview guide that I developed for each participant that included an outline of topics to be covered with suggested questions. Yin (2014) referred to this format as “guided conversations” (p. 110). But as Kvale and Brinkmann (2009) pointed out,

It will depend on the particular study whether the questions and their sequence are strictly predetermined and binding on the interviewers, or whether it is the interviewers’ judgment and tact that decides how closely to stick to the guide and how much to follow up the interviewees’ answers and the new directions they may open up (p. 130).

In the beginning, I established a predetermined set of both closed- and open-ended questions to ask my participants. This was the case for both the initial questionnaire designed to gather descriptive and background information as well as the more extensive one-on-one interviews following the two to three month period of observations.

Because the central phenomenon in this study was the development of 21st century skills, namely global awareness, among home-educated students, I prioritized conducting interviews for the parents involved, not necessarily the students. The parents were the ones who could best answer these prearranged questions. Ideally, I wanted to conduct the initial interview with both the mother and father. However, there were only mothers attending the weekly co-ops, which is where most of my participant interaction took place. As far as the type of interviews, I mostly utilized a one-on-one approach either in the participant's home setting or during a free period on the weekly co-op day. Overall I conducted 17 one-on-one interviews, some of which took place over the phone due to scheduling issues. The average interview length was 18 minutes with the shortest interview lasting only seven minutes and the longest half an hour. Some of the mother-teachers did not provide as much rich data either because they had not been homeschooling for very long or it was already apparent from the observations that they were not doing much in terms of global awareness. On the other hand, many of the mother-teachers had much more to share in this regards thus leading to a longer interview session.

The interviews consisted of open-ended questions that had been customized for each individual mother-teacher. These interview sessions allowed me the opportunity to follow up, clarify, and ask specific questions relating to prior responses on the questionnaires or to particular observations recorded during the site visits and to answer all of the foundational research questions for this study. From a logistical standpoint, each individual interview session

was recorded with audio only and backed up onto my laptop computer. During the interviews I primarily asked the questions and listened. The minimal notes I took during sessions were related to relevant happenings in the context of the interview session, nonverbal communication cues, and any other anecdotal data that I thought was helpful in capturing the overall responses of the participants. During each session I gave careful consideration to provide concentrated interviews with minimal distractions in order to increase the validity of the data.

Focus Group

Focus groups became widespread in the 1950s for use in market research. Since the 1980s these groups have been commonly used in academic social research to create a platform in which to openly discuss various viewpoints on an issue (Krueger & Casey, 2014). The distinction between online or in-person focus groups is that, according to Patton (2002), in-person “focus group participants get to hear each other’s responses and make additional comments beyond their own original responses as they hear what other people have to say” (p. 386). Towards the end of the data collection process, after the two- to three-month period of home visits and fieldwork, I facilitated a formal focus group. A focus group usually consists of six to ten subjects led by a moderator where the primary goal is to encourage a variety of viewpoints on the topics presented in the group (Krueger & Casey, 2014; Kvale & Brinkmann, 2009). I invited each of the 17 mother-teachers who participated in the study. My goal was to have at least six mother-teachers to participate in this final session, which ended up being the exact number of participants who came.

The focus group took place at a local church in one of their classrooms and lasted approximately 68 minutes. I provided light refreshments and made the setting as comfortable as possible in order to maximize the transparency of the participants’ responses and interactions

amongst each other. The entire session was video recorded in an effort to not only capture the responses from the participants but also to capture nonverbal communication between the participants. I wanted to see if certain mother-teachers were more vocal or assume more of a leadership role during the focus group session. The focus group primarily followed five broad prompts (Appendix F). However, the session was fluid and open in terms of follow-up questioning and having participants elaborate on responses. Although I answered each of my broader research questions with the five prompts, during the formal focus group I was especially looking to answer RQ3 and RQ4, which pertained to the benefits and challenges to addressing global awareness as well as further training or resources needed to do so.

Artifacts

To achieve triangulation in my data-collecting techniques and to gather as much rich data as possible from my participants and their broader group, I also collected artifacts. Artifacts are typically objects that carry meaning about the culture of its creators and users and are central to understanding and interpreting that particular culture (Patton, 2002; Schwandt, 2007). Artifacts in a case study might include, but are not limited to, such things as photographs, drawings, 3D objects, maps, and articles of clothing (Barzun & Graff, 1985). These can serve as nonverbal clues to help piece together the broader cultural phenomenon present amongst the group as a whole (Spradley, 1980). Perhaps the most important source of artifacts for me was the actual curriculum and supplemental instructional materials the mother-teachers chose to use. I took photos of instructional materials such as handouts, Power Point slides, whiteboard notes, and workbooks. Additionally, I collected and analyzed student work samples. In order to provide an in-depth description of my case, I closely observed the various artifacts associated with lessons

and activities that pertained to anything in the sphere of global awareness. The collection of artifacts directly relate to answering RQ2 and RQ4.

Data Analysis

The process of analysis in a qualitative study should be comprehensive. It entails analyzing texts and images, organizing the data, organizing and coding the emergent themes, and developing interpretation of the data. All of these components of analysis are interconnected, not isolated in function and scope. For this case study, I organized all of the texts (i.e., interviews, fieldnotes), audio recordings, and artifacts, and then reduced the data into themes using coding. Additionally, I closely followed Huberman and Miles's (1994) model for data analysis, which includes: 1) Write margin notes in field notes; 2) Write reflective passages in notes; 3) Draft a summary sheet on field notes; 4) Make metaphors; 5) Write codes, memos; 6) Note patterns and themes; 7) Count frequency of codes; 8) Factor, note relations among variables, build a logical chain of evidence; and 9) Make contrasts and comparison. I further incorporated Wolcott's (1994) model in contextualizing with the framework from literature and then displaying the findings in tables and charts.

The initial part of describing the case began with organizing the data. In this study I have included the following data collection sources: questionnaire, observations with fieldnotes, interviews, artifacts, and a focus group. Each of these data sources were converted into digital format via computer files. Each interview was transcribed from the audio recordings. As I took the time to transcribe each of the 17 individual recorded interviews, initial themes began to emerge. I wanted to fully work back through these transcriptions before scheduling the final data source—the focus group. Part of this organization entailed creating digital file folders for all of the artifacts acquired during the data collection as well as each of the audio recordings and

respective transcriptions. Once I completed the facilitation of the 68-minute focus group and its subsequent transcription, I began the analysis in earnest. Each observation was digitally recorded along with its consequent field notes. For this step, I used the assistance of the computer program ATLAS.ti (version 1.6.0; Friese, 2012). This tool is designed to help researchers such as myself to organize my text, graphic, audio, and visual data files, as well as all of my subsequent coding and memos.

The next progression was reading and memoing. Once my data was organized, I then spent adequate time going back and reading through each transcript, adding marginal notes and memos as I went. I went back through each of the 17 interview transcripts, the compiled fieldnotes, and the transcription for the focus group. In this coding phase, the data was broken down into manageable segments and given names or other identifiable labels. In essence, coding “requires constantly comparing and contrasting various successive segments of the data and subsequently categorizing them” (Schwandt, 2007, p. 32). This process could have been repeated as many times as I deemed necessary in order to get an accurate sense of my whole database. I ended up rereading the transcriptions four times.

My intention was to look for initial patterns, commonalities, and themes amongst these data sources and participants. I additionally reviewed the various artifacts I had collected to see how they added to the emergent themes. This included a review of all of the co-op’s articles of organization (e.g., Handbook, directories, schedules) and the photos taken of student work and lesson activity. This review gave me a more comprehensive profile and understanding of the homeschool co-op as a whole and many of the constituent families individually. Describing the history and current demographics of the RHSC serves to situate my participants in an actual

context, which is primarily outlined in the initial part of this chapter. Following Creswell's (2013) data analysis overview, the next step was classifying the data into codes and themes.

In short, detailed description means describing what I saw as one of the human data-collection instruments. As Creswell (2013) stated, "This detail is provided *in situ*, that is, within the context of the setting of the person, place, or event" (p. 184). Description in this fashion plays a central role in any case study and can be viewed as the foundation upon which the rest of the research is developed (Wolcott, 1994). This aspect of the analysis in this study included concise descriptions of the specific settings, events, and individuals from my perspective as a storyteller. Individual accounts cannot be compared to those of the broader group—in this case, the homeschool cooperative. As I continued to organize and read through the data and describe specific day-in-the-life accounts of my participant families, themes began to emerge. Creswell (2013) defined themes in qualitative research as the "broad units of information that consist of several codes aggregated to form a common idea" (p. 186).

Themes are identified through the use of horizontalization and enumeration. Horizontalization is the process of highlighting significant statements, sentences, or quotes from the data in an effort to further understand how the participants experienced the phenomenon being studied (Patton, 2002). While beginning to organize the data I created a table to serve as a master, centralized document for classification. After reading, memoing, taking notes, and rereading through all of the data sources, over a dozen initial themes began to emerge. They included such themes as motivations for homeschooling, benefits of homeschooling and the co-op, biblical worldview, perspective of the outside world, global awareness, missions-mindedness, collaboration, socialization, and the co-op's role in global awareness. As these emerged, I continued to reread through the data, while taking additional notes and memos. At

this point I uploaded all transcriptions and artifacts into the computer-based, qualitative analysis software Atlas.ti (version 1.6.0). This program assists in analyzing a variety of the data for common words, phrases, and concepts. Researchers such as myself can utilize this platform to create networks and to diagram relationships between all of the various data points (Friese, 2012).

For example, the networking function allows for the visual connecting of salient quotes, documents, and multimedia sources. Representing the data visually in this way paved the way for additional layers of organizing and classification. As a result, I consolidated the themes that related to motivations for homeschooling and the benefits of homeschooling into the same theme—motives and benefits of homeschooling. I further combined the two themes of biblical worldview and perspective of the outside world to form the theme of biblical worldview and integration. The co-op's role in global awareness could then be combined with the broader theme of global awareness. Through this networking I clearly saw the relationships between themes. My participants' biblical worldview took precedence over everything else in their lives and framed their perspective of the outside world. Their worldview was foundational to the reasons why they had chosen to homeschool their children. Once that was understood, then there could be discussion regarding homeschooling and global awareness. It was all interconnected. In the end, I arrived at these five primary themes: (a) biblical worldview; (b) flexibility; (c) 21st century learning; (d) broader worldview orientation; and (e) caution. This will be the order I discuss them in the subsequent sections. The data interpretation phase, according to Creswell's (2013) outline, will be addressed in Chapter Five.

I also employed enumeration, the actual counting of the number of times something is mentioned in fieldnotes as a rough estimate of its frequency. This process is also referred to as

pattern recognition in the context of content analysis. Wolcott (1994) described this phase of the analysis as “the quantitative side of qualitative research” (p. 26). This was another aspect where the computer program ATLAS.ti (version 1.6.0) was beneficial. Essentially I was looking for regular patterns in the data. As these patterns or themes emerged, they could be further displayed through tables, charts, and figures. The data analysis process was not complete, however, without then making sense of the data and interpreting the case through in-depth description (Yin, 2014).

This final aspect of data analysis was the result of a synthesis of the various broader themes that had emerged from the data. The interpretation of the data, especially the culture-sharing group, may have also aligned itself with an already existing theoretical construct or idea. As the researcher, I was prepared to combine the theoretical construct such as curriculum theory to the emerging themes. Interpretation allowed me the opportunity to interject the various observations I had made during the research experience as well as highlight what theoretical inferences and generalizations I had been able to draw. While seeking to interpret the data I needed to constantly be aware of personal bias. Originating from the Greek word *Epoche*, meaning to refrain from judgment, bracketing occurs when the researcher “looks inside to become aware of personal bias, to eliminate personal involvement with the subject matter” (Patton, 2002, p. 485). Even though the analysis and interpretation processes had a degree of subjectivity, I had to be aware and seek to avoid any personal bias. I wanted to be able to set aside my presuppositions and identify the data in its most natural, pure sense possible. Throughout the entire data analysis process, the data should essentially speak for itself. In triangulating the data I tested one source against the other, looking for patterns of thought and behavior. Ultimately, the purpose of analysis in this study was to develop a clear and concise

picture of the unit of analysis and culture shared by the homeschooling families participating in my study.

Trustworthiness

Qualitative researchers share a variety of perspectives when it comes to trustworthiness. Some articulate trustworthiness using the equivalent terms found in quantitative research, such as credibility, authenticity, transferability, dependability, and confirmability (Lincoln & Guba, 1985). An additional appropriate term related to trustworthiness is that of validation (Creswell, 2013; Kvale & Brinkmann, 2009). All research reports are ultimately representations by the researchers or authors. As such, validation in qualitative research should be an “attempt to assess the accuracy of the findings, as best described by the researcher and the participants” (Creswell, 2013, pp. 249-250). In a case study, that accuracy is heightened through the use of extensive field experience, by employing thick descriptions of the settings and activities of the participants, and through the rapport developed between the researcher and participants.

These are some key strategies that can be implemented in order to increase the validation and trustworthiness of the entire research process, not just the findings. Creswell (2013) incorporated at least eight strategies. In the remainder of this section I highlight several of the most relevant strategies with applications to my particular qualitative study. The first approach is the use of prolonged engagement and persistent observation in the field. I spent extended time in the homes of some of my participants in order to build trust with them and learn their culture. Being up-close with my participants allowed me to observe and decide what lessons and parts of lessons had relevance to the central phenomenon of global awareness.

Another important strategy that I employed in the data collection phase of my study, and perhaps the most important, was triangulation. With this technique, researchers make use of

multiple sources, methods, and theories in order to corroborate the variety of evidence. Potential differences that emerge can be instructive. As Patton (2002) pointed out, such inconsistencies offer “opportunities for deeper insight in the relationship between inquiry and the phenomenon under study” (p. 248). Each of these validation strategies have their own unique pros and cons in relation to my study. But a careful application of just two or three of them can greatly increase the trustworthiness of the entire research process.

In the following subsections I expound upon various aspects of trustworthiness in qualitative research and how I sought to accomplish that aspect in this particular study. Lincoln and Guba (1985) outlined four criteria for judging the quality of qualitative inquiry. In essence, they developed this set of criteria specifically to apply to naturalistic investigations versus the more traditional models. As such, their four criteria included the following: transferability, confirmability, credibility, and dependability. Each of these criteria was designed to highlight certain aspects of the qualitative process and ultimately the findings.

Transferability

One of my primary interests throughout the course of this study was my potential readers. Whether they are fellow doctoral students, professors, or homeschooling families, I desire that each and every future reader to be able to not only understand and relate to this particular study, but also to be able to feasibly duplicate my research design and data collection measures and analysis procedures. Transferability deals with this issue of generalization in terms of case-to-case transfer. As Schwandt (2007) pointed out, transferability provides the readers with “sufficient information on the case studied such that readers could establish the degree of similarity between the case studied and the case to which findings might be transferred” (p. 299). In reality, especially in terms of case study, no case is the same. As a result, in its purest sense,

generalization is unrealizable (Lincoln & Guba, 1985). Taking a specific instance from one study and applying it to all other instances that are similar can be a dangerous and naïve proposition. However, transferability acknowledges the existence of similarities and minimizes the risk of inaccurate application.

Providing adequate detailed descriptions of the research setting and participants is a means by which to allow the reader to determine for themselves whether this study is valid and can be transferred to other settings. This kind of description (i.e., rich, thick description) “means that the researcher provides details when describing a case or when writing about a theme” (Creswell, 2013, p. 252). I provided enough procedural details throughout my data collection so other researchers could apply a similar study among another context with different participants. The themes that emerged from the textual data as well as the other findings may or may not be able to be immediately applied to other Christian homeschooling groups.

Confirmability

Utilizing external audits can be another way to increase the validity of my research methods and findings. Essentially, an external audit is a neutral third-party source who will “examine whether or not the findings, interpretations, and conclusions are supported by the data” (Creswell, 2013, p. 252). Lincoln and Guba (1985) sees this peer debriefer as one who keeps the researcher honest. Although an external consultant or auditor can be employed to examine the research process, this is most often a function to examine the product. The assertions, findings, and interpretations must be directly connected to the data themselves (Creswell, 2013; Lincoln & Guba, 1985; Schwandt, 2007). Patton (2002) referred to this process as “metaevaluation” (p. 562). Having someone who is familiar with my research design but not being directly involved in it can provide a profitable outlet in which to brainstorm, check for potential biases, and to field

challenging questions regarding methodology and/or my interpretations of the data. This was one of the roles of my research committee, which consisted of four scholars. To ensure that I was able to achieve the greatest degree of confirmability in my research, I further utilized a peer and scholar whose specialty lies in a completely different field from education. Choosing someone like this provided an assumed level of scholarship capacity, as well as a fellow researcher who had no connection to my study.

Credibility

As a parallel to internal validity in quantitative inquiries, credibility has to do with the “issue of the inquirer’s providing assurances of the fit between respondents’ views of their life ways and inquirer’s reconstruction and representation of the same” (Schwandt, 2007, p. 299). The participants should ultimately have the last word as they are able to judge the accuracy and credibility of their accounts that have now been captured and articulated in written form in the report. One of the most effective means of achieving credibility in a qualitative study is through member checking. Lincoln and Guba (1985) described member checking as the “most critical technique for establishing credibility” (p. 314). With this method the researcher solicits participants’ views of the accuracy and credibility of the findings and interpretations. Peer debriefing, as has been described pertaining to confirmability, can aid in credibility as well. What the participants have truly said and done was at the forefront when I used a neutral third-party source to connect the findings and interpretations back to the data.

During this study I consulted participants #1, #15, and #17 once I was able to start articulating some of the broader findings and themes from the data. I did not necessarily take each participant through all of the relevant transcripts to review but I did meet with these three participants to share with them my preliminary analyses consisting of my descriptions and

emergent themes (Creswell, 2013). In this way my participants had the opportunity to judge the accuracy and credibility of the actual content and portrayal of their accounts.

Dependability

The last of the four criteria developed by Lincoln and Guba (1985) to judge the quality and goodness of a qualitative inquiry is dependability. Whereas confirmability speaks to the overall quality of the product (i.e., the data), dependability primarily addresses the process and “the inquirer’s responsibility for ensuring that the process was logical, traceable, and documented” (Schwandt, 2007, p. 299). As a parallel to reliability and as a measure for determining the quality of a quantitative study, dependability further examines the extent to which other researchers would arrive at similar results if they studied the same case using the same procedures (Gall, Gall, & Borg, 2007). Similar to confirmability, researchers could employ the use of an external audit to ultimately determine if their study could be authenticated and reconstructed.

One strategy to facilitate this form of peer examination is by creating an audit trail or “chain of evidence” (Gall, et al., 2007, p. 474). This tactic helps to build a clear connection among the research questions, the data, and the findings in order to document the entire research process. With my study I covered components such as the means by which I recorded the data, the specific methods I used, any data reduction or analysis products that I employed, as well as notes relating to the process. In order for my case study to be fully dependable I needed to be able to clearly and logically explain my rationale for every step in the progression of the research. It was important to keep and secure all of the related study materials and to do so for several years after the conclusion of the process in order to allow for another researcher to consult with and potentially reduplicate my study in another setting.

Ethical Considerations

Various ethical considerations need to be addressed at every stage of the research, even prior to commencement of the study. Before the study began I obtained all the necessary permissions and approvals. For example, I needed to submit for IRB approval and gain any local permissions from sites and participants I intended to work with over the course of my study. As I began the actual research, it was important for me to disclose the purpose of the study to my participants and inform them that participation was completely voluntary. My participants also needed to be informed that they had the right to withdraw from participating at any time. This was primarily accomplished through the initial Consent Form (Appendix B). Then I needed to obtain the appropriate consents from any of my participants, including children. Because I observed and interacted with minors in my study I needed to acquire their informed assent as well as secure the consent of their parents (Appendix C). Kvale and Brinkmann (2009) pointed out the need to use age-appropriate questions and avoid long and complex questions. I also tried to minimize any ethical challenges when questioning the homeschoolers by interviewing them in natural settings, such as while taking a break or relaxing at home.

During the data collection phase, I avoided disclosing any sensitive information that had been gathered as well as secured the data. Digital data was stored on a computer that was password-protected, requiring a login. Any handwritten fieldnotes were secured in a locked cabinet or drawer. When analyzing the data from my observations and interviews, it was important to fully respect the privacy of my participants. I developed composite profiles and used fictitious names in order to keep my participants anonymous. As I report, I needed to be honest with the data, findings, and conclusions, all without plagiarizing or disclosing information that could potentially be harmful to my participants. Even in publishing, there are certain ethical

considerations by which to abide. I plan to provide a copy of the final report to all participants who are interested and any other relevant stakeholders. As the researcher, I was not able to fully anticipate each and every possible ethical situation that arose throughout the course of the study. But thinking through each of the phases of the research process helped contribute to a successful, ethical study.

Summary

The purpose of this case study was to document and describe how Christian home educators addressed global awareness in their curriculum as part of a home education network in a large northeastern city in the United States. The purpose of this chapter was to outline the various methods involved with accomplishing my research objectives and answering the research questions. After reviewing the particular design utilized in this study, I outlined the research questions. Next, I covered the specific setting pertaining to this study as well as more information regarding the various participants involved. The next section featured more insight on my role as the researcher and how my beliefs and experiences may or may not affect the research process and findings. The bulk of this chapter was reserved for the purpose of highlighting the specific data collection sources and each of their own logistical considerations and protocols. This led into the topic of how that data will be analyzed, as well as the trustworthiness of the data collection process and analysis components. At the conclusion of this chapter I had a brief overview of the relevant ethical considerations associated with this research.

CHAPTER FOUR: FINDINGS

Overview

The purpose of this chapter is to present the results of the data analysis. The overall purpose of this case study was to document and describe how Christian home educators were addressing global awareness in their curriculum as part of a home education network in a large northeastern city in the United States. Included as part of the discussion of the results of the data analysis in this chapter, is an in-depth overview of the participants. I will provide an historical analysis of the homeschool co-op that my participants were a part of as well as current demographic data and descriptive portraits of some of the mother-teachers involved. After this overview I then discuss the various themes that emerged from the various data collection sources and during the data analysis phase. Before closing the chapter I will respond to each of the four research questions using the data.

Participants

In Chapter Three, I provided an overview of the RHSC, their respective demographic data, as well as more specific description of the 17 mother-teachers that I interviewed during the data collection phase. This section is designated for a brief portrait of each of the 17 mother-teachers from the co-op who participated in the data collection instruments, which included the questionnaire, observations, one-on-one interviews, artifacts, and the focus group. The following participant portraits are based on my firsthand interactions with each of them during the course of the 2015-2016 and 2016-2017 school years.

Participant #1

Through informal conversation during a break on one of the co-op days, Participant #1 noted that she had four children ranging in ages from five years to 10 years old. She had an

undergraduate education degree and taught for two years in a Christian school. During the focus group she indicated that she grew up in a small Christian bubble but was glad that she and her family currently live in a big city where there were a lot of people who were very different from them. For example, she referenced her neighbors who were Middle Eastern Muslims and others who were African American. During the interview she stated, “Well, I love, I want my children, first of all to realize that it’s a very big world with a lot of different people . . . and, um, this is not the only way to live, even in our own little circle. And even I like the perspective of this being focused on the world and not America.” In terms of her and her husband’s educational choices for their children, they have had their oldest child attend a private Christian school for one year but primarily they have chosen to homeschool. Participant #1 saw her mission in homeschooling as preparing her children to be used of God in however He wants to use them. She believed that it was her role to prepare them and equip them with the tools and skills to be used in this way. During an interview, she stated that the schools she had taught in previously and other public schools wasted a lot of time and seemed to focus more on testing rather than developing the individual capacities of the students.

Participant #2

During an interview, Participant #2 indicated that she had three children ranging in ages from 15 to 21. The oldest two were in college. She had an associate’s degree in fine arts and had been homeschooling for 17 years. During the interview and also during the focus group, she attributed her and her husband’s decision to homeschool their children in response to a clear calling from the Lord. She stated, “It’s always been, Lord help. Like bring it. What do you want? What does this look like? How does this work? And He has been faithful to do that” (Focus Group). They always desired to develop character into their kids and wanted them to grow in

faithfulness to God. During the interview, she recalled how when her first child was five years old and just beginning the schooling process they were concerned that their daughter was out of the house most of the day and being trained by another adult. Her and her husband also noticed that she would come home from school with no energy and was not being challenged academically. She referred to institutionalized schooling as a “rate race” (Personal Interview). She further stated that she has enjoyed the flexibility that homeschooling has provided her family. But most importantly she was grateful for the amount of time she has been able to spend with each of her children when they would otherwise be away from the home in school.

Participant #3

According to the questionnaire, Participant #3 had two children; a 15-year-old boy and a 13-year-old girl. She had an undergraduate degree in international studies and French. During an interview, she stated that her father had planted the seed regarding homeschooling by showing her and her husband a video. They were then open to the idea when her children became school aged. She further stated that they had some close friends who were homeschooling and were able to benefit from their example. Her son was diagnosed with a life-threatening food allergy, which made their schooling decisions more important. They decided to homeschool her son for kindergarten and her son got so far ahead of his peers in terms of academics. Also in the interview she attributed their decision to homeschool and the subsequent benefits of the decision to God. She stated, “It’s just neat how the Lord has blessed us and opened up a whole other world . . . We are grateful for how the Lord led us down this path into a world we knew not much of initially, and have been richly blessed by the Lord’s faithful provision.” Participant #3 has homeschooled for nine years.

Participant #4

During an interview, Participant #4 indicated that she had been homeschooling for 12 years and that she had four children ranging in ages from 10 to 17. She had an elementary education degree and taught both 3rd and 5th grades for seven years in a public school. She further stated that homeschooling was not something she and her husband every planned on and that she did not necessarily have anything against public schooling for her children. She said that her decision to homeschool initially was probably out of selfishness because she was not ready to send her oldest child away to school. Participant #4 attributed part of her decision to homeschool to God when she stated that “God graciously had brought people into my life that had been homeschooling” (Personal Interview). She further acknowledged that many of her friends and family did not understand her choice to homeschool but that she intentionally did not want to shelter them. During the interview she spoke about this issue by stating, “I don’t know, the world has just been, I’ve always wanted my kids to have a different, to live outside themselves, outside their family, outside their little ole world that’s perfect; you know they have food, they have clothes, they have things, you know, just to really understand that that’s not the way it is around the world. So do we do a great job at it? No. Please don’t think that I’ve got this mastered and they have like this worldview and they just want to go see everyone saved or whatever. But, I’d like that to happen. I’d love them to be passionate about it. But I think we’ve done our best to try to help them have a better understanding of the world and not just their little worlds.”

Participant #5

On the questionnaire, Participant #5 indicated that she had four children ranging in ages from eight to 14. She had been homeschooling for 11 years and stated during her interview that she felt that she was teaching her children at home already so it was natural for her to continue as

they became school aged. She never wanted to send her kids to public school and did not think she could afford to send them to private school so homeschooling was a more logical choice. She herself had an associate's degree and a bachelor's degree from a non-accredited Bible college. During the interview she stated that she wanted her children to be exposed to the rest of the world and that learning foreign languages was important. Her father-in-law was a missionary to an Asian country so she desired for her children to be able to travel and learn other cultures, primarily from a missions standpoint. In terms of 21st century skills, she stated, "I'm uncomfortable myself with technology, you know, I'm not against it but I'm not pushing it" (Personal Interview).

Participant #6

On the questionnaire, Participant #6 indicated that she had two girls who were nine years old and 11-years old. She had homeschooled them for six years and had a master's degree in ESL. During an interview she stated that she taught for many years in a public school and that she became increasingly frustrated with many of the limitations she observed. She referenced overcrowding, teaching to the test approach, a lack of time to master concepts, and a lack of emphasis on geography and map skills. Some friends from her church homeschooled and provided a positive example for her and gave her the confidence to also homeschool her girls. Also during the interview she indicated that she grew up in another country and had a great appreciation for other cultures and countries. Participant #6 stated, "I love languages and other cultures and countries and teach about the culture; customs, practices, their way of thinking, their belief systems" (Personal Interview). During the co-op she helped to teach French as well as African Culture.

Participant #7

The co-op directory indicated that Participant #7 had three children between the ages of six and 15. During an interview, Participant #7 stated that she had an elementary education degree and taught for several years in a Christian school as well as in an inner-city school before she started homeschooling. She first decided to homeschool because her oldest son was struggling academically and was easily distracted in the classroom. She specifically mentioned that she was following what the State of Pennsylvania required. Participant #7 further indicated during the interview that she really enjoyed the social aspect of the co-op for her kids and she liked the fact that her kids got to experience other authority figures in the classroom setting. In talking about 21st century education, she stated that “Technology hasn’t impacted the way I teach; I haven’t really relied on technology in my teaching” (Personal Interview). She did indicate that her son had one online class and that she saw technology as a blessing and a curse at times.

Participant #8

On the questionnaire, Participant #8 indicated that she had four children ranging in ages from two to nine. She had been homeschooling for four years and had a college degree in biblical studies. During an interview she stated that she had always wanted to homeschool and that she “wanted to be the biggest influence in our children’s lives.” She had never really considered any other options. When asked how she viewed the outside world she responded, “I think it’s good for them to get a perspective beyond themselves and beyond here and now . . . ultimately we want to teach them and prioritize the things that are most important, which is people, and relationships and things like that; there’s a much bigger picture going on” (Personal Interview).

Participant #8 further stated that the homeschool co-op was a great place for her kids to interact with other kids and that the co-op provided other social situations that her kids had to navigate.

Participant #9

According to a questionnaire, Participant #9 had three children between the ages of five and nine. She had been homeschooling for six years and held a college degree in social work. During an interview, she indicated that she never felt comfortable with sending her kids to a public school and wanted rather to install her Christian beliefs further into her children through the curriculum. Homeschooling became a practical way for her to do that. Participant #9 further stated that the co-op served as a support group for the mother-teachers in which they could “band together” (Personal Interview). She felt that the co-op also provided a broader base of friends for her children and provided more academic opportunities than what she could offer on her own.

Participant #10

On the questionnaire, Participant #10 indicated that she had three children ranging in ages from eight to 13. She had an elementary education degree and taught in public schools in two other states before starting to homeschool. She had homeschooled for 10 years. During an interview she stated that homeschooling was something that she had always wanted to do. She even took a course on homeschooling during college. Because her husband was in the military and moved around every few years, homeschooling was also a practical education option for her family. She further indicated that she was motivated to homeschool so that she could “have God and the bible part of their everyday studies, not just something they get on Sundays or Wednesday night” (Personal Interview). During the interview she further articulated a concern that her children not be sheltered when she stated, “There’s a world outside the U.S.; you know

God didn't just create the people of the United States; He created everyone and cares for everyone.”

Participant #11

On a questionnaire, Participant #11 indicated that she had three children ranging in ages from nine to 13. She attended but never finished college and had been homeschooling for nine years. During an interview she stated that God put homeschooling on her and her husband's hearts. This was after they were seeking other educational options when their oldest child was in kindergarten. They were growing increasingly concerned that their children were spending more time at school than at home and that other adults were molding their children. So homeschooling for them was an opportunity to be with their children and influence them as much as possible. She further stated that she appreciated the focus the co-op placed on building quality relationships, not just socialization. Participant #11 also commented that, like many of the other participants, she did not want to shelter her children. She stated, “I don't want them to be in a bubble. I think, unfortunately, in school you tend to be in a bubble. You're exposed to little things that people let in. I measure it through . . . we're Christians, we have a Christian worldview, so I don't want to expose them to things that will be harmful to them, but I want them to have a worldview, not just a me-view” (Personal Interview).

Participant #12

On a questionnaire, Participant #12 indicated that she had two children—a 14-year old son and a 12-year old daughter. She never attended college and had been homeschooling for four years. During an interview, she stated that the main reason for homeschooling was financial. Her two children were attending a private school but she said they were “literally drowning in tuition” (Personal Interview). When she suggested to her husband that they look into

homeschooling as an option, she said that he “looked at me like I had a head injury” (Personal Interview). This came after she said “I would shoot myself before I would ever homeschool” (Personal Interview). Now that she had been homeschooling for several years she further indicated that she often felt lonely and that it was a struggle to speak with people who did not homeschool because they do not understand.

Participant #13

On the questionnaire, Participant #13 indicated that she had four children ranging in ages from two years to 10 years old. She had a college degree in women’s ministry and had been homeschooling for four years. During an interview, she stated that her and her husband intentionally moved to the big city where they currently live in order to be “on mission for God”. She said that they were not overall opposed to sending their kids to the neighborhood public school, but did not feel that was the best way to connect with their neighbors. Because of school choice, she added, not many of the other kids on their block attended the neighborhood school either. Participant #13 felt that private schools in the area were unaffordable for them and the public charter schools had long waiting lists. So they just decided to educate their children at home. She loved the flexibility that homeschooling has provided her family, especially when it came to being able to travel during a typical school year. She also appreciated the co-op for the friends it had provided her children as well as the array of supplemental courses offered like meteorology. During the interview, Participant #13 also articulated her desire to expose her children to the broader world when she stated, “The world does not revolve around you honey . . . there are more things in this world, we need to not just look on yourself but the interests of others.”

Participant #14

On the questionnaire, Participant #14 responded that she had three children ranging in ages from three to nine years. She had a college degree and had been homeschooling for four years. During the focus group, she stated that her ultimate goal as a Christian parent was to have her kids come to know Christ, to live for him, and then to tell and show others about him. She said, "I want my kids to understand people so that they will want to give the gospel to them when they're older; learning about other cultures and countries and their problems and how we need to pray for them" (Personal Interview). She wants to prepare them for that possibility. During an interview, Participant #14 indicated that she did not mind her kids being exposed to things in the world that they might have seen on television or in movies. She added, "I'd rather they learn stuff about the world from me, things that are happening. I'd rather they be exposed to things and come talk to me about it." She further stated that she enjoyed learning from some of the other moms in the co-op and that she appreciated the classroom experience her children were receiving, especially the French class.

Participant #15

During an informal conversation, Participant #15 acknowledged that she had three children ranging in ages from two to nine years old. She had a college degree in counseling and had been homeschooling for six years. Shortly after college she taught for a few years at a small Christian school. During an interview, she indicated that one of her daughters had a significant speech and developmental delay so her and her husband decided that she would just teach her at home in order for her to get the basics that she would need. She had not completely ruled out public or private schooling, but homeschooling had seemed to work for her family thus far. She also indicated that she wanted her children to experience a childhood very different from her

own and she wanted her children to be able to navigate the world around them with confidence. During the focus group, Participant #15 elaborated on her own childhood by stating, “So much of my own experience goes back to the way I was raised and the way I grew up, and I love my parents but they were of the mindset we are homeschooling them because we don’t like what’s going on at the Christian school down the road.” She shared with the other mother-teachers that so much of her philosophy and methodology with her own children and with the other kids she taught at the co-op came out of response to her childhood. In the interview she said that she liked the fact that her kids were a part of group projects in some of their co-op courses and that they had developed great friendships.

Participant #16

During an interview, Participant #16 indicated that she had five children, but only the youngest, a 13-year old daughter, was part of the co-op. Participant #16 held a master’s degree and was a former corporate trainer. She had been homeschooling for 20 years and considered it a calling for her and her husband. She stated that it was important for her children to develop a Christian worldview and to be trained and equipped for a global cause. For example, she used a worldview curriculum in high school and sent her children to a worldview camp during the summers in order to strengthen their faith and learn how to engage other worldviews. Participant #16 further stated that her overall educational philosophy was “to lay a strong foundation in what we believe in and what Christ represents” (Personal Interview).

Participant #17

On the questionnaire, Participant #17 indicated that she had two boys ranging in ages six to nine. She had a college degree in social studies education and had been homeschooling for four years. Previously, she taught social studies for 10 years at several public middle and high

schools. During an interview, she stated that homeschooling was never something her and her husband had planned on. In fact, she further indicated that she had never wanted to homeschool her two boys. However, they were not comfortable sending them to the neighborhood school, the nearby Christian school was overpriced compared to the quality of education they thought they were receiving, and her kids did not get picked for the charter school they were interested in. Homeschooling was essentially the last option after all of the others had been eliminated. She further stated that the co-op itself had filled a significant gap in what she had been able to provide her children, what she called the “missing link” for her kids (Personal Interview). She shared an example of how her oldest son had responded positively to one of the other moms during his art class, a subject he had experienced great anxiety with. During the focus group, Participant #17 said that she was grateful for the other mothers in the co-op and has learned a lot from them in terms of best practices and resources. For example, she stated, “I was going to say as far as resources, the co-op has been great. There hasn’t been a full school year where I have started in September with a certain set of curriculum and finished with that same set in May or June. Not once” (Focus Group). She further shared with the other mother-teachers that she often worries whether she was providing her children the best education they could be receiving.

Results

This section is organized thematically and according to the four research questions. The five themes and responses to the research questions were derived from the data from each of the collection methods outlined in Chapter Three. I will briefly review how the themes were developed and then unpack each one based on the data. I will then use the themes to support the responses to the four main research questions.

Theme Development

I closely followed Huberman and Miles's (1994) model for data analysis and incorporated Wolcott's (1994) model in contextualizing with the framework from literature and then displaying the findings in tables. I began by scanning all of my database to identify major organizing ideas related to how educators addressed global awareness. I looked over my fieldnotes from the observations, the initial questionnaire responses, and the 17 interview transcriptions. After reviewing and re-reviewing my database and reflecting on the broader thoughts presented in the data, I then began to form initial categories. Initially I organized nearly a dozen categories. I found enough evidence that portrayed multiple perspectives about each of the categories. For example, I initially developed codes that kept emerging from the data sources, which included the following: motives for homeschooling, benefits of co-op, biblical worldview, global understanding, 21st century skills, the outside world, the co-op's role, flexibility, caution, collaboration, missions-mindedness, and diversity.

While organizing the data and these categories, I created a table to serve as a master, centralized document for classification. The table provided additional visualization, or "think displaying", that aided in my categorization and consolidation of the emergent codes and categories (Huberman & Miles, 1994). In this table, I included a column to list each of the participants, a column that captured key demographic data about them, and then columns for the broader categories. After reading, memoing, taking notes, and rereading through all of the data sources, I began to observe connections and overlap of some of the categories. For instance, I consolidated the categories global understanding, missions-mindedness, diversity, and the outside world into the new theme of broader worldview orientation.

Some of the initial codes did not provide strong enough support for the overall study on educators addressing global awareness so I did not include them as one of my themes. Motives for homeschooling and benefits of the co-op were two examples of categories I did not include even though these categories provided helpful background information on my participants. After consolidating these dozen or so initial categories, I decided on five primary themes that related to global awareness: (a) biblical worldview integration; (b) flexibility; (c) 21st century learning; (d) broader worldview orientation; and (e) caution. I include the respective frequency by which each of these themes appeared in the data (see Table 6), a common aspect of Huberman and Miles's (1994) analysis framework. This will also be the order in which I discuss each theme in the subsequent sections.

Table 6

Frequency of Themes in the Data

| Theme | Frequency of Theme |
|---------------------------------|--------------------|
| Biblical Worldview Integration | 57 |
| Flexibility | 27 |
| 21 st Century Skills | 23 |
| Broader Worldview Orientation | 74 |
| Caution | 20 |

Biblical integration and worldview. One of the most prevalent themes to emerge from my participants throughout the data collection phase of this study focused on the area of God and the Bible. The homeschooling cooperative as a whole and each of the 17 mother-teachers with whom I interacted made reference to these areas over 60 times during their interviews, in the focus group, and in their articles of organization. This theme was evidenced in the stated mission of the co-op:

The purpose of the Riverdale Home School Co-op is to encourage Christian home schooling families as they strive to glorify God and pursue excellence in their families and home schools. We do this by providing activities, field trips and enrichment classes, which complement each family's home school. (RHSC Handbook, 2015)

It was apparent through my ongoing observations and interactions that all 30 or so families intentionally involved with this group had the desire to honor God and make him pleased with how they were choosing to raise and educate their children. This desire was further articulated, as the parents were required to sign the RHSC Member Covenant (Appendix I) that concluded with:

I now feel led by the Holy Spirit to unite with this ministry. In doing so, I commit myself to God and to the other RHSC members. (RHSC Handbook, 2015)

Almost all of the parents that I interviewed attributed their initial decision to homeschool and their daily decisions to God and his leading. These statements highlight this attribution:

What are the best ways we can prepare our children to be used of God in however He wants to use them. (Participant #1; Focus Group)

[My husband] and I originally, like just from the very beginning of having children were really just pressing in hard to the Lord like, these are your children, what do you want for them . . . what does the Lord want for you here, you know, keep your eyes open, listen to the Spirit . . . it was always just what the Lord put in front of us . . . was just the Lord calling us to do that . . . Again, the Lord just provided. The Lord just opened the door and I was like okay Lord what do you want from them. (Participant #2; Personal Interview & Focus Group)

It was so sweet how the Lord brought us to [Riverdale] . . . the Lord provided friends for both kids and it was just his timing . . . before the Lord blessed us with a child, we were praying for

God's will in all of it . . . it's just neat how the Lord has blessed us and opened up a whole other world. (Participant #3; Personal Interview)

God graciously had brought people into my life that had been homeschooling. (Participant #4; Personal Interview)

I wasn't really thinking of sending them to public school, unless the Lord really showed me that. (Participant #5; Personal Interview)

Being able to have God and the Bible part of their everyday studies, not just something they get on Sundays or Wednesday night. (Participant #10; Personal Interview)

In particular, many of my participants attributed the direct involvement of God (Lord, Holy Spirit) in their lives and teaching: the Lord really *showed* me, God *brought*, the Lord *has blessed*, the Lord *provided*, the Lord *is calling*, the Lord *opened*, etc. This God-centered view of all things permeated their thinking not just about education proper, but essentially about everything in life. The following responses highlight some of the participant's sense of mission: You know there are things we can learn from them while being gracious and kind and showing off Jesus to them without it being offensive and in your face. (Participant #17; Focus Group; referring to interaction with unbelievers)

To lay a strong foundation in what we believe in and what Christ represents. (Participant #16; Personal Interview)

You know how can they ever be effective for Christ. You know the ultimate goal is for our kids to come to know Christ, be living for him and showing other people . . . I want my kids to understand people so that they will want to give the gospel to them when they're older.

(Participant #14; Personal Interview & Focus Group)

. . . the most important thing I want to teach them is that it all comes back to God's word.

(Participant #3; Personal Interview)

. . . first of all have good character and love the Lord first of all. (Participant #11; Personal Interview)

It's the character that we really want to grow; kids in Christ. (Participant #2; Focus Group)

Communication skills are so important. . . I want them to be able to share Christ and be able to communicate their faith clearly, I mean ultimately. (Participant #1; Focus Group)

In this sense, the skills, knowledge, and competencies gained during the formative years of schooling all served the purpose to equip their children themselves to see and embrace the mission of Jesus Christ in this world. As Participant #2 stated it, "We were convicted it was well worthwhile to invest time spent in Christ-centered living and learning with our children in our home" (Personal Interview). Home education to her and her husband was just a natural extension of them as parents living out their Christian faith alongside their children in the most meaningful and influential way they knew.

As an embedded researcher, I observed other instances that supported the biblical worldview integration theme. During a Civics course (November 3, 2015), one of the teachers reminded the students of their need for God's perspective in life and led them in a corporate prayer before beginning the lesson. I observed teachers who sought to integrate biblical principles into the Current Events class (February 16, 2016) when they related the Bible to issues such as immigration reform and the water crisis in Flint, Michigan. During one of the French classes (April 19, 2016), I saw how the students integrated the Bible by reading the New Testament book of Ephesians in French.

Flexibility. The RHSC handbook (2015), in the section titled Classroom Etiquette, reminded the co-op parents the following:

As homeschoolers, we each have chosen to skip the typical “classroom” learning style for one reason or another. However, seeing the value of a weekly co-op classroom, we must each be flexible when bringing our children into that setting. Our weekly co-op offers our home schooled children a good opportunity for classroom learning while we are there with them. For this experience to be beneficial to everyone there must be certain guidelines we all adhere to and help our children observe. They may seem obvious, but writing them down will hold us all accountable and keep the standards equal in all the classrooms, regardless of the teacher and his or her teaching style.

This statement was one of the initial evidences of the theme of flexibility that emerged from the data sources. This theme could further be evidenced from the reasons my participants had chosen to homeschool their children. Their reasons can be summarized in three areas: a desire to be the primary influence in their child’s life, a reaction to the inefficiencies of traditional schooling, and a response to special family circumstances. Several mother-teachers never planned on homeschooling their children. Participants #4, #7, and #12 all mentioned that this type of schooling was never something on their radar. Participant #12 said the following: “I have been quoted to say that I would shoot myself before I would ever homeschool.” She went on to say that her friends and her own husband, when she brought up homeschooling as a possible option, looked at her “like I had a head injury.”

Many of the participants mentioned the desire to be the primary influence in their child’s life as their main motivation for homeschooling. Participant #11 initially sent her daughter to public school for kindergarten but quickly became concerned that she was spending more time

there than at home. She felt that “someone else was raising her” and “somebody else was molding her”. Participant #4, who was a public school teacher for many years, quickly changed her thoughts on education when her own children became school age. Her primary feeling was one that she identified as selfish because she simply was not ready to send her away to a school and away from home. Participant #2 echoed this. Here was her response when asked what motivated her and her husband to homeschool their children:

I was impressed with how precious time was to train my children up in the way they should go. It didn't make sense to send our 5-year old out of the house to be trained by another adult for most of her awake hours (Personal Interview).

Others saw this as a “calling” (Participant #16; Interview) or a “conviction” (Participant #2; Interview), while another one of the mother-teachers wanted to use her influence to instill religious beliefs into her children (Participant #4; Interview). As a result of this type of conviction, she and her husband did not feel comfortable with sending their kids to public schools. At least five of the participants (29%) explicitly mentioned that public schools were not even an option for their family.

The second main motivator the participants indicated for deciding to homeschool had to do with the perceived inefficiencies of traditional schooling, both public and private. Five participants referenced the high cost of tuition at private, Christian schools as being a reason that option was no longer feasible. In fact, Participant #12 had her two kids in a private school but became “knee deep in tuition” and felt like they were “drowning” (Personal Interview). They did not want to send their kids to a public school so homeschooling became their last option. This was the same mother that said that at one point she had told someone that she would shoot herself before ever homeschooling her kids. Participant #1 was concerned at how many schools

now just “teach to the test” (Personal Interview). She did not want her kids to experience that. Participant #2 expanded on this idea by referring to traditional schooling as a “rat race” and gave an example of her young kids coming home from school (when they were in a school) having the “bottom of the barrel dregs of energy” (Personal Interview). Another mom, Participant #6 who also used to teach ESL in a public school, saw firsthand the expectation to gear the curriculum towards standardized testing. She further saw too many limitations in this approach and did not want her girls exposed to that kind of schooling.

The participants further addressed the theme of flexibility when they discussed special circumstances involved in their homeschooling. For example, Participant #10 was part of a military family and as a result they had to move locations every couple of years. She studied homeschooling models while she was in college so she had already been comfortable with this educational approach even before starting a family. But it was the most feasible approach for her family as they transitioned from place to place. Two other mother-teachers, Participant #3 and Participant #15, mentioned special needs of a child as a reason they looked into a home school option. Participant #3’s daughter had a severe food allergy making it almost impossible to take part in any form of traditional schooling, thus homeschooling became their main option. In similar fashion, one of Participant #15’s daughters had speech and developmental delays early on. She had some education courses in college and some hands-on experience teaching in a small, rural school so she decided to give it a shot with teaching her daughter at home. After several years, she had decided to continue to do so. These responses indicated a wide range of factors that have gone into the decision to home school. Some parents did not home school all of their children and did not home school each year; they ended up making the decision each year.

“It has been an inexpressible joy to see them learn and grow first hand,” wrote Participant #3 on her questionnaire. In terms of homeschooling as a whole, the most mentioned benefit in various ways had to do with the flexibility it provided to the individual families. Several mothers mentioned the flexibility they had to integrate faith and develop their own curriculum. Others referenced the flexibility of time and scheduling. For example, four participants specifically mentioned the ability to travel as a result of choosing to homeschool. Participant #3, for instance, talked about the vacations that they have been able to take as a family in the fall and spring, traditionally off seasons in terms of vacations. “You can do what you want when you want it” essentially summarizes what many of the mothers communicated (Participant #12; Personal Interview).

21st century learning. One mother described the co-op as “the missing piece” for her kids (Participant #17; Personal Interview). This participant was articulating some of the benefits for both herself as well as her two children. The three most common perceived benefits of the co-op from the mothers’ perspective included the social aspect, the mentoring they received from the other moms, and the influence of the other moms on their children, all important aspects of 21st century learning. Participant #9 referred to the co-op as a “support group” where the mothers could “band together” (Personal Interview). By and large, the opportunity to socialize with other likeminded mothers was perceived as a significant benefit to the participants. Eleven of the mother-teachers (65%) further mentioned the mentoring aspect of the co-op as one of the main benefits they experienced.

For example, Participant #17 said that a school year had not gone by, out of the four that she had been homeschooling, where she had not added or changed some major part of her curriculum because of the positive influence of one of the other mothers. The moms newer to

homeschooling relied heavily on the more experienced ones to provide anecdotal data on instructional suggestions, scheduling, discipline, etc. Five of the participants also talked about how they had observed and had appreciated the other mother's influence in their children's lives. They liked the fact that their children were exposed to other authority figures, ones who shared their values and desires. During the focus group, Participant #17 shared a story how one of the other moms was able to connect with her frustrated son during art class. This other mom had a completely different approach and her son responded positively to her.

In terms of the students themselves, the participants referenced some of the means by which they addressed global awareness in their teaching and instructional activities. The one mentioned almost 20 times pertained to the supplemental courses and resources the co-op provided their children. Participants mentioned the following examples: science, theater, gym, meteorology, French, public speaking, technology, and entrepreneurship. The individual mother-teachers who have joined the co-op have to commit to teaching or assisting on a weekly basis. These classes were chosen or offered to supplement what the mother-teachers were doing at home during the rest of the week. Five of the participants said that they often piggybacked off of what their children were learning during the co-op. They relied on these courses to complement and in some cases provide the primary content for certain subjects.

The second most mentioned means of implementing 21CS in terms of the children was the social aspect. Twelve of the 17 (71%) participants talked about the problem-solving and teamwork opportunities the co-op provided. The parents were even glad that conflict sometimes arose in these settings and the students were forced to navigate those aspects of socialization, beyond the conflict that naturally occurred with their siblings at home. Six of the mother-teachers made sure to delineate, however, between general socializing and learning how to make

friends and build relationships. They mentioned the great friends their kids have developed from the co-op. Participant #11, in a personal interview and in a somewhat defensive tone, said that the socialization stereotype and issue among homeschoolers was a “fallacy”. She then went on to further dismiss this fallacy with multiple examples of not only how many socialization opportunities her children have had, but more importantly, the deep friendships they had developed.

Broader worldview orientation. This theme came up in the data over 70 times, demonstrating a variety of perspectives among the mother-teachers. Participant #1’s response could be representative of most of the participants. In response to an interview question where I sought to understand why global issues were so important to her she said, “I want my children, first of all to realize that it’s a very big world with a lot of different people...and, um, this is not the only way to live, even in our own little circle.” By little circle, she was referring to her family and closest friends.

This desire to broaden their children’s horizons was exemplified in these sentiments:
 I don’t know, the world has just been, I’ve always wanted my kids to have a different, to live outside themselves, outside their family, outside their little ‘ole world that’s perfect, you know. They have food. They have clothes. They have things, you know, just to really understand that that’s not the way it is around the world . . . But I think we’ve done our best to try to help them have a better understanding of the world and not just their little worlds. (Participant #9; Personal Interview)

I think it’s good for them to get a perspective beyond themselves and beyond here and now . . . there’s a much bigger picture going on. (Participant #8; Personal Interview)

I don't want them to be in a bubble. I think, unfortunately, in school you tend to be in a bubble. You're exposed to little things that people let in. I measure it though...we're Christians, we have a Christian worldview, so I don't want to expose them to things that will be harmful to them, but I want them to have a worldview, not just a me-view. (Participant #11; Personal Interview)

I don't want them to be in a bubble. I don't want them to be shocked when they get out in the world and see what the world really is. (Participant #12; Personal Interview)

The world does not revolve around you honey...there are more things in this world, we need to not just look on yourself but the interests of others. (Participant #13; Personal Interview)

One of the mother-teachers, Participant #15, also stated during the focus group that she was trying to “spare her kids from an insular environment.” She actually tried to expose them to people who were very different from her family. She regularly took her two school-aged girls to a local rec center to interact with children from the broader suburban community in which they lived. One of her girls even participated in an art competition the rec center was holding. She saw this as a way of equipping her girls “to be able to navigate the world around them confidently” (Personal Interview). Participant #2, who had two children in college and one being homeschooled in high school, had also exposed her children over the years by getting involved in local community activities and ministry. For instance, she would take her kids to a rescue mission where they were forced to interact with addicts. She even referenced the diversity within her own extended family, most of which were not Christians. To that she responded, “This isn't nice and neat and bubble” (Focus Group).

The co-op leadership had taken a stance to expose the students to what was taking place in American society and current events around the world. This included the use of secular instructional materials. The RHSC addressed this in their handbook (2015) in this way:

While Christian curriculum is our first choice, we know there are excellent “secular” materials available. We also know that God can use both types of curriculum to positively affect our children. Therefore, please know there may be times when materials used may not be specifically Christian.

A further example of this broader exposure was observed in one of the courses that was offered to the older students during the spring 2016 term—Current Events. Here are some excerpts from my fieldnotes:

[2/16/16] Current Events (Rm 204) [9 students; 2 teachers; 12+ years old] discussed the Flint water crisis; teacher shared biblical principles with students regarding this issue

[4/5/16] Current Events (Rm 204) [8 students; 2 teachers] Discussed illegal immigration; discussed previous weeks research and talked about the Administration Protection Act and the “Take Care Clause”; discussed executive action vs. order; students shared their research and opinions

[4/19/16] Current Events (Rm 204) [12 students; 2 teachers] played a review game; topics were: sugar, illegal immigration, GOP presidential candidates, Bible, random.

Five of the participants talked about how important a broader worldview was for their children and home schools, while for others it was just something that happened. For example, Participant #14 said broader worldview exposure was important, but it also just happened. Global issues were not something she intentionally focused on. Participant #13 added that it was not something she even thought about, especially in terms of the curriculum she created. Participants #4 and #5 both echoed that broader worldview integration was not something that they really focused on while Participant #12, in an interview, went a step further by saying that it was “not all crucial”. She felt that everything needed to be in balance.

The topic of current events came up on several occasions, which pointed directly to this theme of broader worldview integration. Participant #1 mentioned that her family did not really watch local or national news and was not very in tune with current events. However, during the focus group she relayed a story of her Pakistani neighbor and the hardships she recently faced when the President instituted a travel ban to certain Muslim-majority countries. It directly impacted her neighbor's husband who had to wait until the ban was lifted. This caused her to research more on the travel ban and follow updates related to it. Participant #12 was in the middle on the issue of exposure to current events. She wanted her kids to know what was going on but not to the point of over exposure. On the opposite end was Participant #2, who actually taught the Current Events course in the spring term of the co-op. She firmly believed that sheltering the students from what was going on in the world was "unhealthy" (Personal Interview). She also believed that the study of current events provided an opportunity to filter what was going on in the world through a biblical lens and godly perspective. Here are some fieldnotes taken while observing in three of her classes:

Current Events [February 16, 2016] (Room 204) [9 students/2 teachers] class discussed the Flint, MI water crisis; teacher shared biblical principles with students regarding this issue

Current Events [April 5, 2016] (Room 204) [8 students/2 teachers] class discussed illegal immigration; class discussed previous research and then talked about the Administration Protection Act and the "Take Care Clause"; discussed the difference between an executive order vs. executive action; students shared their own research then discussed the research and shared opinions

Current Events [April 19, 2016] (Room 204) [12 students/2 teachers] class played a review game; topics included sugar, illegal immigration, GOP presidential candidates, Bible, and random

This theme was further noted in terms of the neighborhoods and communities the participants were a part of. Three of the participants referenced some aspect of ethnic diversity in terms of the communities in which they lived. Participant #1, the one with the Pakistani neighbors, viewed her own backyard as an opportunity for global awareness and exposure for her kids. Consequently, her family lived intentionally in the northeast section of Philadelphia. Participant #17 also lived in the city just minutes away from Participant #1 and her family. She too mentioned the fact that her neighborhood was very diverse from an ethnicity standpoint and her two boys were exposed to so many different cultures just in their every day lives. Participant #15, who lived just outside the city in an adjacent suburb, was closely connected to the city through church and her involvement with some local refugee families from Syria. She taught a weekly class on coping with trauma to refugee families. During the focus group she talked about how important that was for her personally but to also bring her two girls into the opportunity so they too could learn. Another mother, Participant #5, mentioned the growing Spanish-speaking community in her suburban area and the need to learn Spanish in order to interact more effectively with them.

Another aspect of a broader worldview orientation that surfaced multiple times during data collection and analysis had to do with the participants' involvement in their local churches and with foreign missionaries. Eight participants (47%) specifically mentioned their church or some connection to missions as being a primary factor contributing to the broader worldview integration of their children. Participant #1 talked about hosting both a Russian and a Haitian

family to dinner. She would make sure that her kids could locate where their guests were from on the world map hanging on the wall behind the table. Participant #2 mentioned the impact a missionary speaker at a summer camp had on her second oldest child. Participant #5 married into a missionary family to Nepal. She said in an interview that her church was multicultural. Participants #4, #7, #11, #14, and #12 all talked about their churches being missions-minded, thus contributing to the global awareness of their families and children. Participant #10's family has adopted a family in Cambodia.

Nine of the 17 (53%) participants referenced travel experiences as an integral part of the broader worldview orientation of their children. Participant #17 said she tried to travel as much as she could with her two boys, primarily in the United States. Participant #3 talked about a trip to the Bahamas her family was able to take in the middle of the fall when most kids would have to be in school. Participant #2 and Participant #4 both referenced international trips that their teenagers had taken, to Cambodia and several African countries respectively. Participant #16, who has had four of her children go on to attend Ivy League universities, said that her family has traveled to many countries around the world, which had contributed greatly to their understanding of worldviews and cultures. Her and her husband's desire has always been for each of their children to pick some global cause to get involved with.

Participant #15 commented that traveling was a "big deal" to her (Personal Interview). Her desire was, "seeing everything, taking the path less traveled, noticing the small things, small people". Although they have not been able to travel international themselves, Participants #5 and #14 both expressed desire for their children to be able to. They did not want their own lack of exposure and experience to hinder that of their children's.

This theme was additionally on display within the co-op classes themselves and in the curriculum choices of the mother-teacher participants. Each of the mother-teachers in the co-op had the freedom to develop and use whatever curriculum they felt was best for their children. In terms of broader worldview development through the curriculum, their responses were varied. Three participants (#1, #7, and #10) specifically referenced the fact that their history curriculum, which was produced by a commercial vendor, placed the emphasis on the world and not the United States. For example, Participant #10 used history resources from the publisher Sonlight, a Colorado-based company that produced educational materials for home schools. Sonlight's history materials focused on world cultures and world history from ages five to nine before getting to American history.

Six of the participants also used a resource by Susan Wise Bauer (1968-) entitled *The Story of the World*. Bauer's (2001-2007) four volumes, along with a curriculum guide and activity book, covered human history from ancient times to the present. The volumes included the following: a) Volume 1—Ancient Times; b) Volume 2—The Middle Ages; c) Volume 3—Early Modern Times; and d) Volume 4—The Modern Age. Many of the mother-teachers looked to resources such as these to provide a historical understanding of how the world works and has developed over the centuries. The participants articulated that they also valued the emphasis on geography that such materials provided. They wanted their kids to be able to navigate the world through maps and build a global foundation.

Participant #6, in an interview, talked about the deficit of geography and map skills in schooling today. She previously taught in several public schools so she has seen this deficit firsthand. In a French class she taught at her home for another group of students who are not part of the co-op, she even prioritized learning all the regions of France along with the major rivers

and bodies of water. She wanted her students to not just be exposed to other countries, but also to truly understand that their respective cultures, ways of life, and geography are basic building blocks in this effort. Participant #6 was born in another country, was certified in and has taught English as a Second Language, and believed developing broader worldview orientation was “extremely important” (Personal Interview). In fact, Participant #17 referenced Participant #6 as an example of a broader worldview development when she said the following: “[Participant #6] is looking at how she can get as much culture and world exposure into the kids” (Personal Interview). I will highlight some of Participant #6’s Africa Study class in the following section.

There were two other educational resources, one a publisher and the other a book, that I want to address that furthered broader worldview orientation through the use of curriculum. The first was the publisher My Father’s World, a Christian publisher based in Missouri. Four participants (#8, #9, #11, and #14) all specifically mentioned that they used this curriculum. As self described on their website, My Father’s World is a “God-centric curriculum [that] mirrors the Greco-Roman classical approach of grammar, logic, and rhetoric”. Their motto is, “We teach your children Who God is”. They provide unit studies with a biblical worldview and global focus. In the subsection on global focus on their website they say the following: “Bringing world and U.S. history to life by learning God’s story of people—diverse countries and cultures—all needing the grace and truth that comes through the message of His Word” (Global Focus, n.d.). Participant #8 used this curriculum for social studies. During an interview, she said that her kids learned the locations of 120 countries and “get a good foundation globally”. She stressed how important it was for kids to get this foundation early on in their schooling or they would get into their later years when they studied more in-depth history and ancient cultures and not have a

frame of reference. Curriculum such as *My Father's World* further reinforced the biblical worldview that these participants had and desired to develop.

The final resource was Spraggett and Johnstone's (2006) book, *Window on the World*. Participant #10, a former teacher as well, used this book in her home schooling. She specifically liked the fact that she could pick a specific people group from around the world and then spend three days learning about that group. Her and her kids would not only locate the group on a map and learn about their history and culture, but would also pray for them. In this way she was able to connect the academic side with mission and their biblical beliefs about engaging the world around them. Participant #14 also used this resource for her girls and said, "they get to see different cultures and what the people go through" (Personal Interview). Later during the focus group she added that her desire was that her daughters would become more interested in other cultures around the world through studies such as this and even be able to travel to see them in person.

During each of the one-on-one interviews I asked participants a question related to the co-op's role in cultivating broader worldview orientation in the students. Fifteen of the seventeen (88%) provided responses to that question. Even among the ones that said that the co-op served a vital role in developing this outward orientation, some were hesitant to answer yes. Among the ones who responded that they were not sure, two said that it depended on multiple factors or that global awareness just kind of happened and was not a result of an intentional plan. But of the 15 who commented on this issue, seven were either not sure or did not see any evidence that the co-op itself contributed to broader worldview orientation. However, of these that responded negatively, some had actually provided specific examples of contributors from the co-op. For example, Participant #14 responded that she was not sure if the co-op contributed to a broader,

global understanding but later mentioned the fact that she appreciated the French class that was offered at the co-op. She also commented that she had never observed that class so she did not know if it was merely academic or if the teacher used the language as a means to also teach about French culture, etc.

I asked each interviewee for any examples they could share where the co-op contributed to the broader worldview development of the students. During an interview, Participant #1 referenced the Cinderella class as well as the World Cultures class as being helpful. In informal conversation, Participant #17 mentioned the Cinderella class as well. I followed up with Participant #5 who designed and taught the Cinderella class and she stated, during an informal conversation, that the purpose of the class was to present the familiar fairy tale from a variety of perspectives around the world. She added that various countries and cultures have adapted that story in their own ways, so the varieties provided somewhat of a case study to more deeply study diversity of culture around the world.

Participants #6, #13, and #14, during an interview and the focus group, all referenced the French language course as a specific means by which the co-op was addressing a broader worldview orientation. For example, Participant #14 stated, “I was really happy that they are learning French in the co-op. That’s where the co-op comes in. People have these skill sets that I don’t have. I don’t even know it even though I am French” (Focus Group). Participant #12, who was not sure if the co-op contributed to a broader worldview orientation, referenced the Current Events course that she assisted in teaching. She also stated that the co-op was not trying to stay away from global issues, but that it was more a matter of opportunity. Additionally, Participants #6 and #10 both referenced in interviews the Missions course as a tangible example of the co-op intentionally trying to cultivate a greater degree of broader worldview orientation among the

students. Participant #15 viewed the entire co-op itself as a form of additional exposure for the homeschoolers. For example, she said the following:

I think the co-op itself is exposure right? Because you have kids who are all the same age but their moms have all chose different things to teach with and they might be doing a different history thing or science thing or whatever. So I think just in itself going to co-op and you don't choose what the classes are, they just get there and they have what they have, you know. I think that is exposure in itself, to have that opportunity once a week to be taught by someone else and have to deal with it. How they teach is how they teach.

(Focus Group)

As a data-collection instrument myself during this case study, I observed many more examples of how the mother-teachers utilized the structure and offerings of the co-op in contributing to the broader worldviews of their students. Many courses, which were a part of a broader selection of courses offered at the co-op during both the 2015-2016 and 2016-2017 school years, contributed to a broader worldview (Appendix I). During the fall term of 2015, the co-op offered Poetry, French, Civics, Music/Cultures/Food, World Cultures, Fallacy Detectives, Cinderella, and Spanish. Each of these courses included specific global aspects to them, some more than others. International poems and poets were highlighted in the Poetry course. Civics addressed not only local but also international issues. Fallacy Detectives taught student logic and critical thinking skills, often by analyzing characters who traveled to different locations around the world. During the spring term of 2016, the co-op added Literature/Music, Africa Study, Current Events, and continued Spanish and French. The teacher for Literature/Music chose to focus on certain international composers, which led to artist studies where students learned about their settings and history. The fall 2016 term of the co-op added Geography and the Exploring

Missions class, along with Spanish again. At least 10 (59%) of the mother-teachers that I was able to interview failed to see the connection with these courses as being a means by which their children were being exposed to global issues.

One additional data source that none of the participants referenced was the co-op's web-based discussion board. Each member of the co-op had a login to the website that also contained a discussion board section for members to post questions, resources, announcements, etc. I have included just the headings of some of the posts during the same period as my data collection:

| | |
|----------|--|
| 6/26/15 | Mission Trip; Thank you for supporting Alexandra on mission trip |
| 7/21/15 | World Teen Magazine |
| 10/20/15 | Spanish: overview of what they learned and what needs to be reviewed |
| 11/7/15 | Spanish |
| 12/6/15 | Spanish |
| 4/6/16 | Haiti Mission Fundraiser; family trip; announcement about bake sale |

The members of the co-op used this discussion board to further highlight global issues and concerns, from mission trip opportunities to educational resources for the teachers and students to utilize.

This final section pertaining to the development of the theme of broader worldview orientation includes an overview of three of the specific courses offered at various times during the weekly co-op. These overviews are primarily based on my fieldnotes and photographic artifacts collected during my site visits. The first class is World Cultures. This was offered during the fall 2015 term and was designated for the seven- to eight-year-olds. World Cultures was the idea and design of Participant #17, a former social studies and history teacher in several public schools. One of her two boys was a student in this class. She desired to expose the students to a different country each week, including geography, a bit of history, interesting facts, and even a sample of food from that particular country. In subsequent weeks she reviewed the

previous countries studied and even began to compare and contrast with other countries. Here are some of the fieldnotes during two classes that I observed:

World Cultures [October 20, 2015; 11:45-12:40] (15 students; 2 teachers)

Teacher (T) utilizes a Venn diagram comparing Participant #17 (herself) with Mr. Beck (myself); T uses diagram as a framework to eventually compare U.S. culture with China (from previous week); class has focused on Italy, Denmark, and India thus far; class is a collaboration with the Cinderella class; Student (S) goes up to the monitor to point out Italy on the map; Students (Ss) work on a fill-in-the-blank map; T asks, “What continent?”; no student responses; T: “China is in Asia.”; T defines the term ‘geography’ as answering the questions Where it is and What it’s like; S: “Sometimes when they have two babies they take one away. And sometimes if the mommy is pregnant they will kill the baby.”; T affirms this and then explains that China is 1/3 mountains; T talks about some of the rivers; T: “Why are rivers important?”; S: “They give the people water so they can eat.”; S: “Excuse me, how long are the rivers?”; T says they are really long then shares photos of rural and urban China; S: “Are there nice people in China?”; T: “There are a lot of nice people in China.”; T passes out dumplings and wonton before leaving.

World Cultures [November 17, 2015; 11:45-12:40] (10 students; 2 teachers)

T reviews past countries studied (Denmark, China, Japan, India, Puerto Rico); Ss point out countries on a map; T leads Ss to compare and contrast Germany; T reviews border countries; T reviews the term ‘past’ to refer to stuff that happened awhile ago; T tells Ss that Germany was part of taking down the Roman Empire; T showed brief video from her phone

Africa Study was a class taught during the following term, spring 2016 and was designated for the nine-year-old students. The teacher and designer of this course, Participant #6, exhibited a great passion for other cultures around the world. Participant #6 attributed much of this to her being born in another country and having to learn English and another way of life once she moved to the U.S. This also gave her a great empathy for other English language learners, which prompted her to study English as a Second Language in college as well as minor in Russian. She saw Africa as a continent rich in culture, diversity, and contrasts and felt it would provide a great focus of study for a class in the co-op. Below are excerpts from my fieldnotes taken while observing this class.

Africa Study [February 16, 2016; 9:15-10:10] (10 students; 2 teachers)

T had various terms on the board; Ss worked on geography by locating certain countries on a map; T presented multiple books that the Ss could reference as they learned about the Baobab tree in particular; Ss were asked to come up with three questions and answers as they read their particular book; Ss would then share their questions with other Ss and then provide the answers; T played some African music in the background; S: “Sounds like some psycho singing some psycho music.”

Africa Study [April 5, 2016; 9:15-10:10] (10 students; 2 teachers)

Guest T who grew up in Kenya came and shared her experience; she brought in multiple items like toys and instruments that are from Kenya; she discussed a food called chapatti and showed a brief video about Kenya; S comments: “They look happy there”; T also talked about Puerto Rico and a crop/food called plantains

The final course is the Exploring Missions course that was taught by Participant #10 during the fall 2016 term. This was a course that was designed for students twelve years and older in an

effort to allow them to interact with current and retired missionaries from around the world. They were able to hear stories, ask questions, research, and in some cases, experience what it was like to live and minister in another country. Exploring Missions combined geography, history, current events, and directly incorporated the biblical worldview of the co-op that served as a framework in their efforts to train and equip the next generation of Christian servants and leaders. A class like this sought to build on that biblical foundation and provided additional opportunities for the students to explore the world but through the perspective of missions. Below is an excerpt from my fieldnotes while observing this particular course.

Exploring Missions [November 8, 2016; 12:45-1:40] (9 students, 1 teachers, 2 guests) A retired missionary couple to the Philippines were the guest teachers; they showed various pictures from their time in the Philippines and shared stories of people they knew and ministered to; Ts discussed tenant farmers, especially coconuts; they talked about and showed an example of a national test Ss take there in order to attend school; Ts had Ss reach over and touch their opposite ear; this was something Ss were supposed to be able to do by age 6 in order to start school; Ts talked about the 100+ distinct languages in the Philippines; recounted the story of a young Muslim boy

Besides the Philippines, Exploring Missions hosted missionaries to Jordan, Oman, and Cambodia. This gave the students firsthand accounts of what life is like around the world along with some of the blessings and challenges.

Caution. After reading and rereading the personal interview and focus group transcripts, it became more apparent to me that many of my participants demonstrated a certain kind of hesitancy or caution when it came to addressing global awareness in their curriculum. The theme of caution was accentuated over 20 times from the data sources as the participants talked about

those who were not Christians, those who did not homeschool, or their feelings on how and when to expose their children to the broader world and culture. Participant #4, a former public school teacher, said in her interview that “people used to look at me like I had three heads,” referring to when others found out she homeschooled her children. Participant #12, also in an interview, said God must have had a sense of humor by leading her and her husband to decide to homeschool, something she swore they would never do. But she added, “I really feel struggle with speaking. I feel really alone, like I can’t really talk to other people that are not homeschoolers because they don’t understand.”

Many of the mother-teachers I studied referenced their thoughts on how much to expose or insulate their children. Some parents were more on the insulate end of the spectrum. For example, Participant #3 spoke fondly of the co-op because it was a “safe environment” and all the kids and their families felt like a family. She added, “I want to protect them in the right areas and let them learn and see. Of course it’s in the news all the time and you can’t get away from it sadly, you know” (Personal Interview). She went on to reference topics such as homosexuality as one of those things “in the news” that her kids were exposed to. This further highlights to role of school safety as a motivating factor for homeschooling.

Yet the majority of the mothers I interviewed and observed desired for their kids to not “live in a bubble.” Some mother-teachers were very conscious that they did not shelter their children like their parents had sheltered them. Participants #1, #14, and #15 all spoke of their own sheltered childhoods. “I was also sheltered. I was naïve. My parents didn’t teach me anything. So that’s one of my fears as a parent,” responded Participant #14 when asked in an interview how she viewed the outside world. Overall, these parents wanted their kids to be

exposed to and live outside of their own little worlds, but in a cautious way, not to overexpose them to things that might be harmful to their spiritual growth.

Yet in this balance, some of the moms questioned how much exposure their children should have to current events, pop culture, etc. Participant #1 said that their family did not regularly watch the news and she closely monitored how much “screen time” her children had on electronic devices. Participant #17 even questioned other mothers who had an “open worldview” in terms of exposure and not shielding them from things. Participant #14 too wanted to be careful, but also preferred that if her kids were exposed to things that were happening on TV or in movies, she would rather that they learned “about the world” from her so they could talk to her about it. She viewed monitored exposure as teaching opportunities.

I also recorded feedback that spoke to some of the challenges of homeschooling, mostly having to do with my participants’ own identity as homeschooling parents and the social pressure that brought with it. For instance, Participant #12 talked about the loneliness she felt at times because she did not feel like her friends who do not homeschool really understood her. Participant #13 referenced the tensions she faced with neighbors whose children all go to the community public or charter schools. The kids were on different schedules at times and some of the neighbors had to complete homework late into the afternoon and evenings at times rather than being able to play. Participant #4, in an interview, said that many of her friends looked at her as if she had three heads when she first told them she was going to be homeschooling her kids. One final challenge to homeschooling that emerged during the data collection and that pointed to this theme of caution came from Participant #17, a mother who was a certified teacher and taught in public schools for nine years. During the focus group she opened up and talked about her own insecurities as a mother-teacher, feeling that she might be “handicapping” her son

by not providing him what he needs academically. As a result, she indicated that she often second-guesses her decision to homeschool.

Research Question Responses

The following section is designated to provide answers to each of the four research questions. For each question response I use data collected as well as the themes developed in the previous section. In each case I use participant quotes to support the responses to the research questions.

RQ1: How are Christian home educators implementing 21st century skills for learning. Three of the five themes support the response to this question: 21st century learning, broader worldview orientation, and flexibility. Essentially none of my 17 participants were familiar with the 21CS framework and only a three were familiar with the term 21st Century Skills for Learning. I utilized the questionnaire to first solicit responses for this particular question and then followed up in the one-on-one interviews. On the actual questionnaire, only three respondents even answered the question pertaining to their familiarity with 21CS, question #13 (Appendix E). Participant #2 responded that her son did some math on CD-ROM and used the computer to do research. Participant #3 responded that she was a fairly technical person and had a previous 10-year career in a corporate setting. She further noted that her husband's career was in software development so he worked with their kids on technology. Additionally, she mentioned that her kids all had personal devices and Apple products. In this way, Participant #2 associated 21CS with the use of technology, which is one of the many components of 21CS for Learning. The third respondent, Participant #12, replied to the question with the following: "Do not understand question". I was able to follow up with her during the interview, at which time

she said that she was not familiar with that term. Across the board, most of my participants were not familiar with the 21CS for learning.

Although the mother-teachers in this study were not familiar with the specific term 21CS for learning as demonstrated through their questionnaire responses; they did, however, demonstrate many of the skills, knowledge, expertise, and support systems associated with 21CS. This also is supported by the theme of 21st century learning that was one of the primary themes that emerged from the data in this case study. As I noted in my fieldnotes, I observed evidence of 21CS. The co-op offered both French and Spanish, evidence of essential world languages exposure. The co-op further offered various science classes, one of the tangible benefits of the co-op several mother-teachers pointed out. Participant #16 in fact, who had the children in Ivy League colleges, said the science offering was one of the primary reasons she joined the Riverdale Co-op.

The theme of broader worldview orientation, which was one of the five primary themes in this case study, is integrated into the response to RQ1. Several of the teachers in the co-op intentionally incorporated the study of geography into their coursework (e.g., World Cultures, Africa Study, Cinderella, Music/Cultures/Food). During the fall 2016 term there was an entire class devoted just to geography. I also saw evidence of government and civics exposure primarily through two courses, Civics and Current Events. I observed several Current Events classes over the course of the spring 2016 semester in which the class discussed issues such as the Flint, MI water crisis, illegal immigration, GOP presidential candidates, and executive orders.

All 17 participants demonstrated a desire for their children and the children they taught during the co-op to become more and more aware of what was going on around the world.

Participant #1 used a history curriculum at home that focused more on the world than on the United States. During her interview she talked about how much she enjoyed that emphasis that aided her children in understanding that the world did not revolve around our country. She stated, “Well, I love, I want my children, first of all to realize that it’s a very big world with a lot of different people and this is not the only way to live, even in our own little circle. Even I like the perspective of this curriculum being focused on the world and not America. So I do like the, just the broader worldview.” Participant #4 desired that her children to “live outside themselves, outside their family” and help them have a “better understanding of the world and not just their little worlds” (Personal Interview). Participant #6, who taught the Africa Study class, also believed that it was extremely important for the children to know about different cultures around the world including what people believed and why they believed what they did. She felt that sometimes people in other countries have better ways of doing things and thinking.

Participant #8 said in her interview that it was good for the kids to get a perspective beyond themselves and beyond the here and now. She wanted to lay a good global foundation through her instructional design and delivery. In a similar fashion, both Participants #12 and #15 brought up their desires to help equip their children and students to be able to navigate the world around them so that they would not be shocked when it is their turn to go out into the world on their own. Participant #16 stood out as a mother-teacher who seemed much more intentional in her work to cultivate a global awareness in her daughter in particular. She believed children, especially as they get into middle and high school, should not only be exposed to other cultures and beliefs but also to the diverse philosophies that were present around the world. Her desire for all of her children was for them to be specific trained to take on some sort of global cause.

The co-op offered a financial-based course during two of the terms when I was collecting data. In the fall 2015 term, they offered to the 10- and 11-year-olds a class called Entrepreneurship, in which they learned how to take an idea and implement it. During the spring 2016 semester, the co-op offered the students 12 and older both Finance and Family Consumer Science. In that term, the older students could choose between either course or another course offered during the same time slot.

I further saw evidence of the interdisciplinary topic of civic literacy. Several participants mentioned that their families watched the news on a regular basis (Participants #2, #3, and #14). Participant #1 specifically mentioned that her family did not watch the news. She said that they tried to be aware of how much screen time her children received through television and electronic devices. The co-op did, however, offer a course each term related to civics. During fall 2015 they offered Civics to the students 12 years and older. In spring 2016 the co-op offered the Current Events class, also to the older students. Then in the fall 2016 term they offered the 5th graders a class called Elections, which coincided with the U.S. presidential election cycle.

The mother-teachers of the co-op addressed environmental literacy each term as well, but not necessarily to all students across all grades. During fall 2015, they offered a course called Insects to the four- and five-year-olds. In spring 2016 the nine-year-olds study a lot about the environment during the Africa Study class. During the same term, the older students were able to take Physical Science, a course that laid a foundation for the study of how the earth was structured and how that structure effected the environment.

There was ample evidence throughout the data that the participants incorporated innovation, communication, critical thinking and problem solving skills into their daily lessons and weekly co-op sessions. I did not observe much in the form of creativity or innovation

cultivation besides the Entrepreneurship class, Creative Writing, and a spring 2016 course called Building with Popsicle Sticks. This class, offered only to the 5th graders, allowed the students to create their own designs and structures using only popsicle sticks and glue. Participant #17, in an informal conversation during a classroom visit, stated that this course helped to foster creativity and innovation among the students.

I saw more evidence pertaining to critical thinking and problem solving, both important aspects of 21CS. While observing the World Cultures course during fall 2015, the teacher, Participant #17, utilized a Venn diagram to assist the seven- and eight-year-olds in being able to compare and contrast two different countries. She began teaching her students how to use the diagram by comparing herself with myself as a guest in her class that day. The students then applied that knowledge to compare and contrast the U.S. with China. During the same term, the older students were allowed to take a Strategy class and then also a class called Fallacy Detective. Both courses were designed to develop higher-order thinking and logic skills. These examples further support the theme of 21st century learning among my participants.

In terms of communication skills, this was one of the emphases of the co-op. They offered writing courses each semester and even had a course during spring 2016 called Public Speaking. Many of the teachers incorporated opportunities for the students to publically present projects. During the Civics and Current Events courses, the teachers, Participants #2 and #12, staged multiple debates between the students. They viewed the students interacting and learning how to clearly articulate their opinions and beliefs as a priority. During the focus group, Participant #1 said that communication was one of the most important skills she could develop among her four children, especially so they might be able to clearly share their Christian faith one day.

Collaboration is another key aspect of one of the five emergent themes from this case study, that of 21st century learning. I observed this skill in use primarily through the group projects and teamwork activities in the co-op. Many of the parents mentioned that the social interaction and opportunities for their children to navigate social settings were one of the greatest benefits of them being a part of the co-op each week. Participant #3 talked about the importance of sportsmanship and how her kids have that opportunity during Gym class and other co-op sponsored events. Even the co-op's mission statement uses the phrase "Let's work together" when concluding the section on expected classroom etiquette.

Information, media, and technology skills are also a part 21CS. I observed a range of approaches to these skills on the part of the participants. Most mother-teachers saw the value in various media outlets and the use of technology in education, but also valued balance and moderation. I observed only a few teachers using technology during their co-op lessons (e.g., PowerPoint, video). According to my fieldnotes, this skill varied from family to family in terms of ease of access to technology and then knowhow in utilizing it in the learning process.

Life and career skills are also part of 21CS and I observed these skills incorporated into the everyday lives of the participants and their families with a few exceptions. Participant #7, during an interview, mentioned that her son took part in an internship several hours a week. She talked about the various work related skills he was acquiring as a result of working in a maintenance department a large private school. Several of the scheduled co-op courses helped develop social and cross-cultural skills, which are included in this set of life and career skills. For example, Participant #6 designed and taught both World Cultures and the Africa Study classes over two different terms and stated in a personal interview that the classes were designed to help the students learn how to interact with people from very different cultures than their own.

RQ2: What methods do Christian home educators use to address global awareness.

After a thorough review of the data sources from this study, the Christian home educators in the Riverdale Home School Co-op sought to address global awareness in their children through the following means: a) church missions, b) family connections, c) travel experiences, d) neighbors and community involvement, e) curriculum resources, and f) co-op courses (see Table 7). The themes of flexibility, biblical worldview integration, and broader worldview orientation are all applicable in responding to this research question.

Table 7

Means of Addressing Global Awareness in Children

| Means | Frequency of Reference in the Data |
|---------------------------------|------------------------------------|
| Church missions; Missionaries | 21 |
| Family connections | 9 |
| Travel experiences | 17 |
| Neighbors; Community | 15 |
| Supplement curriculum resources | 23 |
| Co-op courses | 34 |

For all 17 of the participants developing global awareness in their children was an intentional goal of their educational programming. However, several of the mother-teachers acknowledged that global awareness development was not something they intentionally planned for. During the focus group, Participant #13 commented,

“I don’t think I’ve ever really thought about it in the curriculum as far as exposing them to different cultural things . . . So a lot of times for me I’m more on the, I don’t know, I don’t think about it. It is important for my kids to learn about all cultures at all times, if it comes up yes, we talk about it.”

Participant #4, when I asked whether broad exposure to what was going on in the world was important to her, responded that it was but that it was not something she intentionally set out to cultivate in her children. She said it was something that naturally came in their everyday lives and that she did not follow any particular curriculum to make them globally aware. In a similar fashion, Participant #5 said that she wanted her kids to be exposed to other cultures around the world, but it was not really something she focused in her home schooling or in the courses she taught in the co-op.

Participants #4 and #5 both said that broader worldview exposure was more an aspect of their involvement in their local churches and the international missions programs their churches had. In fact, nearly half of the 17 participants made some reference to global missions at their church as being one of the primary ways their children were developing global awareness (see Table 7). Participant #2, during an interview, referenced the influence a missionary speaker at a teen camp had on her daughter who was attending. Participant #1 specifically mentioned hosting a Russian family and a Haitian family from her church for dinner and how great of an experience that has been for her children. They would ask them questions about their backgrounds and even try to locate their countries of origin on the world map that hung on the wall above the kitchen table. Participant #5 described her church as being “multicultural” (Personal Interview) while Participant #10 described her church as being “missions minded” (Personal Interview). To further reinforce the role of the local church in cultivating global awareness, Participant #7, who believed that her children were very aware of what was happening globally, talked about her family’s connection to foreign missionaries and their occasional practice of what she called a missionary meal. During these meals, usually consisting of water, rice, and beans, she reminded her children of what life was often like in developing countries and the good things that they

were able to have and experience in contrast. It was clear from these responses that my participant's involvement in missions as part of their local churches was one of the primary means by which they developed global awareness in their children.

Several of the participants further mentioned direct family connections that they had with either missionaries or other individuals around the world. For example, Participant #3 has hosted an exchange student from France, which spurred in her children the desire to learn more about France and to study French. Participant #10 herself has family that actually lived in France. This family connection had a similar impact on her kids as that of Participant #3 hosting the exchange student. Participant #4's family specifically supported and prayed for a missionary family serving in Cambodia. Participant #5's father-in-law was a current missionary to Nepal. This family relation has had a tremendous influence on her children and their desire to learn about the country their grandfather lives in and ministers to.

Throughout the course of data collection, seven of the 17 participants (41%) referenced travel as a primary means of developing a broader worldview orientation in their children. Participant #2's two oldest girls, now in college, have both traveled to multiple developing countries. One of Participant #4's kids traveled to Cambodia to spend time with some close family friends who are missionaries there. Participants #1, #15, and #17 all have traveled as often as they can throughout the Philadelphia region and around the United States. All three mother-teachers talked about how important it was for their children to be able to get out of their homes and immediate neighborhoods in order to see and learn what life was like in other places. During an interview, Participant #16 talked about her family being about to travel extensively around the world and that all of her children have benefitted from these experiences. One of her goals for each of her children was that they get involved in a global cause of some sorts. She believed that

being able to travel has aided in her children's ability to adapt to changing situations, relate to individuals and groups who are different from them, and to being able to find ways to address problems around the world.

Another common means of addressing global awareness that came up among the participants dealt with neighbors and community involvement, a means referenced at least 15 times in the data (see Table 7). Both Participants #13 and #17, who actually lived a few blocks apart in the same city neighborhood, referenced the diversity of their community and that has fostered a greater understanding of different cultures and worldviews for their children. Participant #5, in her interview, talked about the importance of her children possibly learning Spanish since there are so many Spanish-speaking individuals in her local suburban community. Participant #2 talked about how important it was when her children were younger to have them involved with her and her husband as they weekly volunteered at a rescue mission. She believed that those early experiences laid a lasting foundation for her three kids, providing them with the ability to empathize with those who are going through difficulty. Her two oldest were applying these lessons as they ministered in a variety of international contexts. Her oldest child was serving in a planned community for homeless individuals while her second oldest was serving in a refugee camp for a month in the Middle East. In a similar fashion, Participant #15 was currently teaching a group of refugee women how to work through trauma. They had come to the Philadelphia region from several Middle Eastern countries. She made it a point to incorporate her two girls in this process and had planned multiple meals and social outings outside of their classroom sessions.

Each of these first four means, church, family connections, travel, and community involvement, really had little to do with the participants' direct role in homeschooling and

involvement with the co-op. However, many of the participants also intentionally sought to address global awareness specifically through the use of curriculum and supplemental educational resources, a topic referenced over 23 times in the data (see Table 7). Participant #10 used history resources from the publisher Sonlight, a Colorado based company that produces educational materials for home schools. Sonlight's history materials focused on world cultures and world history from ages five to nine before getting to American history. Participant #1 used a resource by Susan Wise Bauer (2001-2007) called *The Story of the World*, which was four volumes, along with a curriculum guide and activity book, that covered human history from ancient times to the present.

Additionally, four other participants (#s 8, 9, 11, and 14) all specifically mentioned that they used the curriculum My Father's World, a Christian publisher located in Missouri. Participant #8 really appreciated the fact that her children were able to identify 120 countries of the world as a result of their geography focus. *Window on the World*, a book developed by Spraggett and Johnstone (2006) was another commercial resource that Participants #10 and #14 both said they used in order to develop global awareness in their children. Participant #10, one of the former teachers in the co-op, used this book in her home schooling. She specifically liked the fact that she could pick a specific people group from around the world and then spend three days learning about that group. Her and her kids would not only locate them on a map and learn about their history and culture, but would also pray for them. In this way she was able to connect the academic side with mission and their biblical beliefs about engaging the world around them.

The final means of developing global awareness that I observed during my data collection had to do with the co-op as a whole and the courses the mother-teachers had decided to offer their children each week. During the fall term of 2015 (Appendix I), the co-op offered

Poetry, French, Civics, Music/Cultures/Food, World Cultures, Fallacy Detectives, Cinderella, and Spanish. Each of these courses included specific global aspects to them, some more than others. The teachers for the Poetry class highlighted several international poems and poets. The Civics class addressed many international concerns including illegal immigration, the refugee crisis, and the North Korean missile situation. The Fallacy Detectives course taught student logic and critical thinking skills by analyzing characters that traveled to different locations around the world. During the spring term of 2016, the co-op added Literature/Music, Africa Study, Current Events, and continued Spanish and French. The teacher for Literature/Music chose to focus on certain international composers, which led to artist studies where students learned about the artists' settings and history. The fall 2016 term of the co-op added Geography and the Exploring Missions class, along with Spanish again. Participant #4's comment regarding global awareness could be applied to almost all of the participants when she said, "I think we've done our best to try to help them have a better understanding of the world and not just their little worlds" (Personal Interview).

RQ3: What are some of the benefits and challenges of addressing global awareness in the Christian homeschool setting. The participants identified both benefits and challenges of addressing global awareness in their homeschooling. The perceived benefits are addressed through the themes of biblical worldview integration and broader worldview orientation. The perceived challenges are supported through the theme of caution, which was one of the five emergent themes from this case study (see Table 8). One of the main benefits to developing global awareness that was highlighted was the opportunity to gain a broader worldview and better understanding of people and philosophies. Almost all of the participants in this study, 16 out of 17 (94%), mentioned that they wanted their children to have a broader understanding of

the world beyond their lives, families, and communities. Participant #8 referred to this as a “much bigger picture” (Personal Interview). Participant #13 saw this as a “global mindset” (Personal Interview). Either way, these mother-teachers wanted their children to establish a growing worldview not a “me view” as Participant #11 called it (Personal Interview). A significant aspect of this growing worldview from the participants’ perspective was in understanding diverse opinions and philosophies. Participant #6 felt strongly that her own children and her students in and out of the co-op needed to be exposed to and engage other worldviews. That was one of the reasons she chose to teach the course Africa Study. She wanted her students to understand the various regions and countries of Africa but then to go below the surface and begin to understand their ways of living and beliefs. She believed that Americans can learn a lot from people in other countries, even developing ones.

Table 8

Benefits and Challenges of Addressing Global Awareness

| Benefits | Challenges |
|---|---|
| Better understanding of diverse people and philosophies | Tension between overexposure and overinsulation |
| Language study | Lack of teaching experience |
| Teachable moments | Lack of resources |
| Travel experiences | |
| Preparation for mission and ministry | |

Five of the participants mentioned language study as a means of developing global awareness and a tangible benefit for the students. For example, four mothers referenced the French and Spanish classes offered in the co-op. Learning a language like French would, in their opinion, allow the students to more meaningfully engage many people from around the world. The mother-teachers viewed this as a major benefit of developing global awareness. Another

aspect of this development that I observed during my site visits to the co-op was in the teachable moments that arose in relation to people in other countries or people who were different from the students in the co-op. Like the student in World Cultures class who asked, “Are there nice people in China?” as they were learning about China and comparing it with the U.S. (10/20/15 Fieldnotes). Or the nine-year-old boy in Africa Study, while watching a video on Kenya, who said, “Sounds like some psycho singing some psycho music” (2/16/16 Fieldnotes). In the same class two months later the teacher let the students try couscous, at which time one of the students blurted out, “Couscous tastes horrible!” (4/19/16 Fieldnotes). These were teachable moments in which the teachers could not only draw out the perceptions the students had of other people and places but also challenge the misconceptions that they might have had.

Twelve of the 17 (71%) participants in this co-op made a direct connection between the global worldview they were trying to cultivate and the broader mission they were called to as Christians. In this way the participants perceived a great benefit in developing global awareness in their children as a means of preparing them for mission and ministry throughout the world. I referenced language studies in the previous section since several of the mother-teachers used that as an example of global awareness development. Some of them also referenced languages as a specific tool to be able to engage other people for ministry purposes. For example, Participant #13 during the focus group shared her heart for her girls in this way:

“God loves those people. Just look over the ocean for ever and ever and ever and there’s a person over there that God loves. We can think of them and pray for them and they don’t speak the same language we do. But you’re learning it and who knows what God can do with that.”

Also during the focus group during a discussion on the goals of homeschooling, Participant #14 talked about this preparation for future ministry opportunities when she said, “My kids might go live somewhere else and maybe their ministries will be different. But I think they’re going to need it. The more they can learn about the culture they can be ministering to them.” Participant #4 is really hoping her kids will become “passionate” about foreign missions as a result of their exposure and understanding now (Personal Interview).

Many of the participants further saw their travel experiences as a tangible means to prepare their children for future ministry. Participant #2, who had two daughters in college, stressed the importance of encouraging them to travel as they are able, especially to developing countries. She firmly believed that ultimately her girls were God’s children so she was trying to intentionally prepare them for a life of potential service to him. During her interview she talked about how she had always wanted her three kids to be prepared so that they would be ready to go whenever God provided an opportunity to travel and serve. Her two oldest, who were both homeschooled but not part of the Riverdale Co-op, spent their summer breaks serving in two different ministries in the U.S. and in the Middle East. Participant #2 viewed their serving as a direct result of her and her husband preparing and encouraging them in this direction for the past several years.

Participant #16 tried to take her children on trips around the world as a part of her and her husband preparing their children to understand and engage people around the world in a global cause of some sorts. Teaching geography then was not just an academic requirement but now a very tangible means of providing a “frame of reference”, according to Participant #8, to understand history and the increasingly globalized world in which their children will enter (Personal Interview). These benefits, the cultivation of a broader worldview and the preparation

for future missions endeavors, were very important to these participants and were realized as a direct result of the flexibility they had in choosing to homeschool their children.

There were also some challenges to developing global awareness that the participants addressed in various ways. The most obvious challenge and one almost all of the participants spoke of was the tension between exposing and protecting their children. This tension contributed to the theme of caution. Participant #1 had a concern over how much screen time her kids were getting, as she referred to over exposure to television, computers, and handheld devices. In her interview she brushed it off as her possibly just being old fashioned. But it was a tension she dealt with on a daily basis. She wanted to be careful and not just “go with the flow of society” (Personal Interview). Participant #11 said that she definitely wanted her children to develop a worldview but not at the expense of being exposed to things that would be harmful to them. Participant #12 did not want to overexpose her kids to things and neither did she want them in a bubble. Participant #14 also did not want her children to be exposed to everything, but with that had a fear of sheltering them. Participant #15, during an interview, spoke of her own childhood and how sheltered it was. In fact she described it as a “handicap”. She too wanted to expose her children to the world without overly shielding them. Participant #2 referred to sheltering children as being “unhealthy” (Focus Group). At least six of the mother-teachers in the co-op articulated this challenge and tension in their efforts to develop global awareness in their children.

Another challenge in addressing global awareness that I observed simply had to do with a lack of educational experience and resources among the participants. Some mother-teachers were inexperienced in homeschooling and teaching while others might have had experience but struggled with knowing how to meaningfully address global awareness and integrate it into their

curriculum and activities. For example, Participant #4 said, in an interview, that she had never used any specific curriculum to assist her kids in becoming more globally aware. But, her family supported a lot of missionaries and her oldest two children had taken part in international mission trips. Participant #5 also said that global awareness was not something she had really focused on during class time and she was not really focusing on it in her schooling. She too relied more on the missions involvement of her local church to expose her children to what was going on around the world. This challenge of a lack of know-how in developing global awareness was most apparent with Participant #13. During the focus group she addressed the following with the other five participants:

“For my kids, I don’t think I’ve ever really thought about it in the curriculum as far as exposing them to different cultural things. A lot of times for me I’m more on the, I don’t know, I don’t think about it. It is important for my kids to learn about all cultures at all times, if it comes up yes, we talk about it.”

RQ4: What further training and/or resources do Christian home educators need, if any, to fully develop their children into globally aware, 21st century learners. Overall, the participants articulated limited perceived training or additional resource needs to aid them in their efforts to develop their children into globally aware, 21st century learners. From my interactions and observations, I noted that the homeschooling families connected to this cooperative were extremely resourceful in sharing and learning from each other. There were some areas that some of my participants articulated in which they could become better at or grow in, but very few specific examples of actual resources or trainings were referenced from the participants themselves. For example, here is the transcript from a personal interview with Participant #1 where I asked her about training and resources:

Researcher: So I'll kind of wrap it up, I guess kind of looking forward, not over the summer but also into next year and as you continue to grow and develop as a mother-teacher are there specific areas in this regard where you could benefit from training or professional development just to know how to navigate the 21st-century to know how to really navigate and be more effective with your [Sure] children and understanding the world?

Interviewee: Yeah. Um, yes (laughing).

Researcher: Have you thought about that, um, or things that might be practical to help you as a teacher whether it's for your kids or even in the co-op setting?

Interviewee: Right. Um, I haven't given that a whole lot of thought, so [Okay, no that's fine] I need to think on that and get back to that.

Several of the areas that the participants mentioned in the questionnaires, during interviews, and during the focus group could be classified more as qualities and characteristics and not necessarily as resources (see Table 9).

Table 9

Further Participant Training and/or Resources Needed

| Training | Resources |
|---|--------------------------------------|
| Ability to transfer flexibility trait to the children | Technology integration |
| Maintaining balance between old and new methods of instruction (e.g., cursive writing vs digital) | Supplemental tutors |
| Increasing student engagement and time on task | Supplemental multicultural resources |
| Technology integration | |
| Ability to relinquish control and increase student independence | |

For this research question, three of the themes that emerged from the data are relevant: 21st century learning, flexibility, and broader worldview orientation. For example, Participant #14

talked about her need to be able to teach and transfer flexibility to her girls. This was an important trait that she struggled in how to teach. She and Participant #1 also mentioned the need and balance to continue to expose their children to “old ways” of learning. For instance, they mentioned that they encouraged their kids to still use a hard copy dictionary and thesaurus and not overly rely on computer-based programs. Again, this was not necessarily a resource or an area that training could target per se, but rather an aspect of their overall educational approach that they were cognizant of.

The use of technology in the learning process was another area that came up in which some of the mother-teachers were still trying to learn. Participant #1 wanted to see her children increase in their attention spans, a skill she felt was important in the current day and age. Yet she was concerned that too much time in front of screens was working against that goal. During an interview I asked her why she thought too much screen time was something that was negative and she responded, “I don’t really know for sure. I guess I need to kind of walk through that more.” But on the other hand, Participant #1 later said that she herself had much to learn by way of utilizing various media and technology in her instruction, both at home and during the co-op. So she was still working through how much technology exposure was helpful for her kids while at the same time acknowledging she needed to learn more about technology from some of the other mother-teachers who were utilizing it well in their teaching.

The issue of independence also came up from several of the participants. Participant #1 again, a mother I observed to be more introspective than the other mothers, brought up her desire to increase her children’s independence levels. During the focus group she shared how she was raised and even how she was personally wired to want to control the entire learning process. This was something she said she was aware of and had to fight against. She was learning from some

of the other mother-teachers how they were practically able to relinquish control and allow their children to learn and make mistakes on their own. Participant #15 echoed this as well, also during the focus group. She referenced a writing contest one of her girls had recently participated in that was hosted by their local recreation center. Instead of overly helping her daughter, she allowed her, against her instincts, to essentially complete the story by herself. When she went to the final ceremony where the kids read their stories and the winners were announced, she realized that many of the other parents had helped their kids with their writing. But Participant #15 felt it was important for her daughter to gain more independence and confidence by completing the story herself and then learning how she can make it better. Independence was a quality or characteristic that several of the participants were trying to instill in their children, which again, is not a resource, but could be an area that specific training could address. Many of the mother-teachers shared these challenges with each other and relied on each other to help share ideas.

There were a few specific issues that some of the participants brought up that did relate to either training or resources. For example, Participant #2 said that she was always on the lookout for tutors in her community that could help her in providing targeted subjects for her son that she was not proficient in. She found a Latin tutor that she had employed for three years.

Additionally, Participant #13 recognized that she never intentionally incorporated any kind of resources into her homeschool curriculum that exposed her girls to other cultures. Though she did not explicitly say she needed training in this area, she did identify it as an area she wanted to grow in. Participant #13 did say that she was on social media once and a commentator was talking about understanding civil rights from several points of view, which was something she had never really considered before. Soon after that she was in a second-hand store with her kids

and one of her girls came across of book of poems by a well known civil rights leader. As a result of her thinking about exposing her girls more to other perspectives and cultures, she encouraged her daughter to get the book and begin to read it. She, along with many other mother-teachers, have benefited from additional resources that they could use in their homeschooling in order to develop their children into globally aware, 21st century learners.

Summary

The purpose of this chapter was to comprehensively present the results of the data analysis as was outlined in Chapter Three. The overall purpose of this case study was to document and describe how Christian home educators, as part of a home education network in a large northeastern city in the United States, were addressing global awareness in their curriculum. Included as part of the discussion of the results of the data analysis in this chapter, was an brief overview of each of the 17 participants from this study. Following that section was an overview in which I discussed the various themes that emerged from the five data collection sources and how I followed Huberman and Miles's (1994) analytical framework. These themes included biblical worldview integration, flexibility, 21st century learning, broader worldview orientation, and caution. Before closing this chapter I used the data and each of these five themes to answer each of the four research questions.

CHAPTER FIVE: CONCLUSION

Overview

The purpose of this case study was to document and describe how Christian home educators address global awareness in their curriculum as part of a home education network in a large northeastern city in the United States. My primary research question had to do with how Christian homeschooling families addressed global awareness in their curriculum. In this chapter I provide a summary of the study findings and a synopsis of answers to each of the four research questions. I additionally discuss the study findings in relationship to the empirical and theoretical literature from Chapter Two. Next, I address the theoretical, empirical, and practical implications of the study, which includes specific recommendations for various stakeholders. After addressing the implications I discuss the delimitations and limitations of the study. I conclude this chapter by providing recommendations and directions for future research along with a summary of the entire study.

Summary of Findings

During the data collection phase I gathered data from multiple sources. I distributed an initial questionnaire to my participants, analyzed relevant documents related to the homeschool co-op, took notes and documented firsthand observations while in the field, collected artifacts, conducted one-on-one interviews with 17 mother-teachers, and facilitated a focus group with six participants. In the subsequent data analysis phase I arrived at five themes that emerged from the data: biblical worldview integration, flexibility, 21st century learning, broader worldview orientation, and the theme of caution. Each of these themes further supported the answers to the four research questions. In this section I provide a summary of the study findings and a synopsis of answers to each of the four research questions.

RQ1: How are Christian Home Educators Implementing 21st Century Skills for Learning?

The three themes of 21st century learning, broader worldview orientation, and flexibility all have relevance with this particular question. On the questionnaire I asked participants how familiar they were with the 21st Century Skills for Learning and found that only three of the 17 respondents had any familiarity. However, during my field observations and interviews I documented multiple ways that the home educators that I studied were implementing 21CS. During the days the co-op met I observed classes such as French, Spanish, Geography, Fallacy Detective, Entrepreneurship, and Building with Popsicle Sticks. These courses themselves provided the students with opportunities to develop a worldview beyond their own lives and circle of influence while also developing skills such as problem solving, creativity, and collaboration. In Fallacy Detective, Civics, Current Events, and Public Speaking, the teachers often incorporated critical thinking skills along with communication skills, as the students were required to debate or present their ideas publically. During a gym class the students were taught not only sportsmanship but also how to work as a team and collaborate towards a common goal. These were all evidence of 21CS for learning implementation.

What I documented was a minimal degree of technology integration (e.g., information, media, technology skills). Most mother-teachers saw the value in various media outlets and the use of technology in education, but also valued balance and moderation. I observed only a few teachers using technology during their co-op lessons (e.g., PowerPoint, video). On the questionnaire, Participant #2 replied that her son was doing some math on CD-ROM and used the computer to do research. Participant #3 responded that she was a fairly technical person and had a previous 10-year career in a corporate setting where she often used technology. She further noted that her husband's career was in software development so he worked with their kids on

technology. Additionally, she mentioned that her kids all had and used personal devices and Apple products. Participant #1, during an interview, referenced several online resources that she utilized with her children such as Khan Academy. But overall, based on my observations, technology was not heavily integrated into the lessons during the co-op or during the curriculum the parents implemented.

RQ2: What Methods Do Christian Home Educators Use to Address Global Awareness?

The data indicated that the home educators that I studied employed the following means to address global awareness among their children: church missions, family connections, travel experiences, neighbors and community involvement, curriculum resources, and co-op courses. The three themes of flexibility, biblical worldview integration, and broader worldview orientation all apply to this research question. I found evidence from all data sources that I collected of specific methods my participants were using to address global awareness. All 17 participants stated, either on the questionnaires, during an interview, or during the focus group that developing global awareness among their children was an intentional goal of their homeschooling. Some participants viewed global awareness as something that indirectly would develop as a result of their experiences in their respective communities, families, or local churches. They did not directly set out to incorporate overt global awareness into the curriculum. Nearly half of the 17 participants made some reference to global missions at their church as being one of the primary ways their children were addressing global awareness.

Seven of the participants, during their interviews, mentioned travel experiences as a primary means of developing a broader worldview orientation in their children. Many of the mother-teachers tried to take advantage of the flexibility they experienced in their homeschooling to travel as often as they could around their local region and the country. Five of

the participants talked about the positive impact the diversity of their local communities and neighborhoods had on their children. Many of the participants intentionally incorporated global awareness into their curriculum and the course offerings during the weekly co-op. For example, Participant #10 used a history resource published by Sonlight that focused on world cultures. Participant #1 used *The Story of the World*, a four-volume resource that covered human history from ancient times to present. Participants #8, #9, and #14 all used My Father's World as a resource that helped identify 120 countries and broaden their geography skills from a biblical worldview.

The mother-teachers structured the weekly co-op sessions to offer globally-focused courses such as French, World Cultures, Civics, Africa Study, Current Events, Fallacy Detectives, Geography, and Exploring Missions. The Civics class addressed many international concerns including illegal immigration, the refugee crisis, and the North Korean missile situation. The Fallacy Detectives course taught student logic and critical thinking skills by analyzing characters that traveled to different locations around the world. Participant #4's comment regarding global awareness could be applied to almost all of the participants when she said, "I think we've done our best to try to help them have a better understanding of the world and not just their little worlds" (Personal Interview).

RQ3: What are Some of the Benefits of and Challenges of Addressing Global Awareness in the Christian Homeschool Setting?

The participants identified both benefits and challenges of addressing global awareness in their homeschooling. The perceived benefits are addressed through the themes of biblical worldview integration and broader worldview orientation. The perceived challenges are supported through the theme of caution, which was one of the five emergent themes from this

case study. The primary benefit participants highlighted during the interviews and focus group was the opportunity that existed for the students to gain a broader worldview along with a better understanding of diverse people and philosophies around the world. Sixteen of the 17 participants specifically mentioned that they wanted their children to have a broader understanding of the world and learn to see beyond their own lives. Five participants viewed the foreign language exposure in the co-op as a benefit to developing global awareness. Learning a language like French would, in their opinion, allow the students to more meaningfully engage many people from around the world. Twelve of the 17 participants in this co-op made a direct connection between the global worldview they were trying to cultivate and the broader mission they were called to as Christians. In this way they saw a great benefit in developing global awareness in their children as a means of preparing them for mission and ministry throughout the world.

The participants also addressed some of the challenges to addressing global awareness. The most referenced challenge and one almost all of the participants spoke of was the tension between exposing and protecting their children. This reality speaks to the theme of caution that was a constant thread of commonality between many of the participants. Seven of the participants specifically made comments such as “I’m concerned with how much screen time they have” (Participant #1, Personal Interview), “I don’t want to over expose them” (Participant #12, Personal Interview), and “I want to protect them in the right ways” (Participant #3, Personal Interview). Another challenge of addressing global awareness that I observed simply had to do with a lack of know-how among the participants. Some were inexperienced in homeschooling and teaching while others might have had experience but struggled with knowing how to meaningfully develop global awareness and integrate it into their curriculum and activities.

RQ4: What Further Training and/or Resources Do Christian Home Educators need, if any, to Fully Develop Their Children into Globally Aware, 21st Century Learners?

Few participants articulated any needed training or additional resources to aid them in their efforts to develop their children into globally aware, 21st century learners or that they had not really considered any needed training or resources. The homeschooling families connected to this cooperative seemed to be extremely resourceful in sharing and learning from each other. There were some areas that some of my participants articulated in which they could become better at or grow in, but very few specific examples of actual resources or trainings were referenced from the participants themselves. Several of the areas that the participants mentioned in the questionnaires, during interviews, and during the focus group could be classified more as qualities and characteristics and not necessarily as resources.

Some participants indicated that they would still like to teach their kids handwriting and use hard copy dictionaries, skills that they regretted were no longer popular. They spoke of this issue in terms of not knowing how much to push in these areas and what resources to use to facilitate this kind of learning. Several participants did acknowledge that they needed further assistance with integrating technology into their teaching and curriculum and then referenced some of the other mother-teachers who were positive examples in this regards. Another challenge that multiple participants brought up during their interviews and the focus group pertained to how to increase the independence of their children. Several articulated that they were not confident their teaching was facilitating self-sufficiency and self-reliance among their children and they were not sure exactly how to cultivate that. Independence was not a resource but was an area that specific training or resources could address. Participant #2 viewed the need for supplemental tutors as a resource in their homeschooling and global awareness development.

Participant #13 also recognized that she needed to incorporate more diverse, multicultural reading materials into her daily curriculum and activities. She had never been intentional about making sure to choose books and stories that also presented other perspectives and cultures.

Discussion

The purpose of this section is to discuss the study findings in relationship to the empirical and theoretical literature reviewed in Chapter Two. I begin by discussing how this case study corroborated with previous research. I then discuss how this study extends any previous research, including the extension of new theories. The third section is a discussion of how my case study has diverged from previous research. In the final section I discuss how my study contributes to the field.

Family as a Mediating Institution

This case study, focused on how Christian home educators addressed global awareness in their curriculum, corroborated with multiple previous studies. I found that all my participants viewed their family as a mediating institution and made decisions based on their perceptions of what was best for their family unit as a whole. This was an almost exact finding from Schafer and Khan's (2017) analysis of the NHES-PFI (Noel, et al., 2016) where they highlighted a family economy perspective in which family, child, and locational considerations shaped parents' motivations. Medlin's (2013) research indicated that homeschooling families were better able to tailor socialization opportunities and cultivate individualization. I similarly found that the participants in my study were motivated to homeschool initially to help provide a more individualistic approach to the children's education as well as provide contexts where their children did not just socialize but, more importantly, where they developed deep friendships.

Cheng, Tuchman, and Wolf (2016) studied over 2,000 families that homeschooled and

found that the unique features of homeschooling often provided reasons that it was an effective means of serving students with disabilities. Their findings further indicated that parents who homeschooled their children with disabilities were more satisfied with the special education services they received. Several of my participants had children who also had disabilities, which was one of the initial reasons why they chose to homeschool. I did not focus on their levels of satisfaction with special education servicing, but did document that the flexibility that homeschooling provided these participants allowed them to effectively customize an educational experience specifically for their child with the disability.

Thomas (2016) also highlighted some of the unique features of homeschooling in his analysis of the instructional motivations of over 1,000 homeschooling families from across the United States. He found that most parents' (45%) motivations were derived from their child's unique learning style. He further indicated that homeschooling practices more closely aligned with new instructional ideas and methods and that parents had the choice to utilize the latest teaching strategies that were being endorsed by educational theorists. Bell, Kaplan, and Thurman (2016) researched the types of homeschool-learning environments that parents created. Similar to Thomas (2016), they found that the freedom parents who homeschooled experienced allowed for unimpeded innovation and experimentation that would not have been possible in traditional educational settings. Many of my participants were motivated to homeschool as a means of serving the unique learning styles of their children as well. My participants indicated that they enjoyed the freedom and flexibility to also experiment with new instructional ideas and were often collaborating and networking with other mother-teachers to learn various teaching strategies.

My study further corroborated with Hansen's (2014) grounded theory. She interviewed

six homeschoolers and found that they were primarily accustomed to being educated in the context of life and that their homeschooling experience was rooted more in pedagogical reasons rather than ideological ones. Most of my participants educated their children in a similar way, using daily life experiences as means for teaching and learning. My participants had strong ideological convictions, but many decided to homeschool for more pragmatic and pedagogical reasons. I found that many of my participants were cognizant of the potential negative impact of isolating themselves and their children through their ideology. This finding supported Kerns's (2016) phenomenology where she examined the perceptions of homeschooling parents regarding the social, emotional, and cognitive development of their children. One of her findings indicated that ideological isolationism could be detrimental to the civic development of students. Many of my participants displayed caution in their view of the outside world. They desired that their children be exposed to the broader world and experience situations that forced them to interact with people who were different from them. My participants further acknowledged that they did not want to shelter their children or keep them in an insulated bubble of ideological protectionism. They were aware of the potential negative impact that ideological isolation could bring.

Levels of Support

My research extends multiple previous studies related to curriculum theory, homeschooling, and global awareness. Young (2013) focused on examples of how curriculum theory guided curriculum decision. He stated that the purpose of a curriculum was to not only transmit past knowledge to students but also to enable them to build on that knowledge to generate new information and understanding. My case study on how home educators addressed global awareness in their curriculum complements Young's study by providing a specific context

in which I have documented how my participants have used broader guiding principles and values to develop their own curricula. Thomas (2016) surveyed nearly 1,000 homeschooling families across the U.S. in order to analyze the motivations behind homeschooling instructional decisions. A significant aspect of his study was documenting the daily routines of these families. During the data collection phase of my study I observed my participants in their weekly co-op days as well as observed many participants in their homes, the setting for a majority of their daily instruction. My study can extend Thomas's ethnography by offering a more in-depth analysis of how my participants made instructional decisions and what factors influenced those decisions.

My study additionally extends Bell, Kaplan, and Thurman's (2016) quantitative study of homeschool environments, routines, and levels of support. They analyzed the results from 457 participant surveys and found a wide variety of support structures and motivations. They further found that homeschooling environments provided more flexibility for innovation and experimentation when compared with traditional schooling. My study provides a variety of qualitative data sources that drew out participants' motives as well as daily routines and levels of support. I observed ways in which my participants utilized their own flexibility to experiment and innovate with their students. Medlin (2013) studied the socialization experiences of homeschoolers and suggested that future research should focus less on the outcomes of socialization and more on the process of how homeschoolers are socialized. My participants were concerned that their children learned, not just how to be sociable, but more importantly how to develop deep and lasting relationships. Many of my participants specifically mentioned during their interviews how they utilized the co-op and their local churches to encourage these kinds of relationships for their children.

My study provides multiple examples of the process behind how homeschoolers can

develop socially. For example, I observed children and teenagers experiencing frequent engagement and interaction with their peers in settings such as lunch and during their courses. This took place mostly in their weekly co-op gatherings. Many of the courses they were assigned to facilitated group projects and teamwork, further fostering the socialization process. For example, I observed the Africa Study course on February 16, 2016 and noted students working together through nonfiction texts on the Baobab tree and developing three questions and answers to then pose to their classmates. Several participants specifically mentioned during interviews how much they appreciated the gym class for the ways the various games and teachers use this course to teach sportsmanship and working together to accomplish a goal. This was true when I observed a gym class of 3rd and 4th graders on November 15, 2016. There were two teams playing kickball. The teacher would frequently stop the game to instruct and redirect the students on several aspects of the game itself but also on their interactions with each other.

Students in these settings were positioned to have to look at each other, listen to each other, and communicate back and forth in order to accomplish a common purpose or task. Several parent-teachers referenced their children taking field trips together and experiencing extracurricular activities together, further facilitating not just socialization, but also friendship and relationship building. For example, Participant #13, in informal conversation, mentioned that her two girls played on the same soccer team as Participant #17's oldest son. Participant #14 said in an interview that her girls learned how to interact with older adults in a meaningful way, either through their courses, church involvement, and community engagement with elderly neighbors. Almost all of the 17 participants, during interviews and the focus group, referenced their children's involvement in church groups, community-based sports teams, and clubs. They noted that these additional opportunities further facilitated the socialization process while placing the

students in broader contexts in which they had to navigate other individuals that were potentially very different from them and their families.

Cheng, Tuchman, and Wolf (2016) studied a representative sample of U.S. households who responded to the NHES-PFI (Noel, et al., 2016). They found, among other findings, that homeschooling parents of children with disabilities were more satisfied with the level of support they were able to provide at home. This data further indicated that homeschooling provided a more inclusive context for students with disabilities. My case study extends their quantitative study by providing authentic contexts of homeschooling parents with children who have disabilities. Several of my participants decided to homeschool so that they could more effectively address their child's unique educational needs. Though my study did not focus on the inclusive nature of these particular homeschool settings, it did shed light on some of the unique features homeschooling had provided students with disabilities. Additionally, my study highlighted student safety as a motivating factor for homeschooling, which was also a leading factor in previous studies (Jones, 2013; Kendally & Taylor, 2016; Redford, et al., 2017, Smith, 2013).

Divergence From Previous Research

The findings from my study diverged from several previous studies. Després (2013) presented findings from a review of literature in order to analyze factors that might hinder the growth of home education, primarily resistance from school-based educators. As part of his analysis he argued, "only home education is capable of achieving the purposes of state education" (p. 369). This he defined as a paradox of formalized education. Though all of my participants have placed a high priority on the home and family, they would not agree with this statement. My participants took responsibility for the education of their children but did so in collaboration with many other entities. Most of the mother-teachers in my study relied heavily on

programming and support from their local churches, from affinity groups such as Boy Scouts, and from sport teams. Some employed supplemental tutors. Some connected with local school districts or participated in online courses. Several parents were very conscientious about complying with state and local homeschooling regulations. Overall, participants were willing to take full responsibility for their children's education but did not believe only the home was capable of achieving the purposes of education set forth by the government.

Jamaludin, Alias, and DeWitt (2015) explored 11 studies on homeschooling between the years 2011-2014. They found that none of these studies addressed the social development or daily educational experiences of homeschoolers. The focus of my study was not on the social development of the students who were a part of the co-op that I researched. However, I observed and documented socialization factors as they pertained to the students working together, collaborating, and problem solving, which were all 21st century skills for learning and a significant aspect of addressing global awareness. My study diverges from these researchers' findings due to the fact that much of my data collection dealt with direct observation of educational experiences and curriculum development. I observed firsthand many of the educational experiences that were part of the organized weekly co-op as well as instructional activities in the individual homes of my participants.

McNabb (2013) developed a case study where she researched the impact that an international studies course had on the development of global awareness among a group of 23 high school students. According to the data, she found that the course was the first formal exposure to critical global issues such as globalization, global development, and international conflict. Through my study I found that the mother-teachers in the co-op looked for ways to expose their children to global issues throughout the elementary years and even more so in

middle school. The homeschoolers were offered courses in current events and civics in which they discussed critical issues such as immigration reform, water scarcity, and the crisis in North Korea. Many of the mother-teachers incorporated supplemental resources that helped to cultivate a global understanding as well as develop a deeper knowledge of what life is like in various countries around the world. In this way, it did not take a formal high school course to expose the homeschoolers in the co-op to critical global issues.

Contributions to the Field

This case study, designed to analyze how Christian home educators were addressing global awareness in their curriculum, contributes to the literature and field in a number of ways. Most tangibly, my study provides an in-depth look at how certain homeschooling families are addressing global awareness through their curriculum and instructional activities. Though not statistically representative of all families that homeschool, my group of participants could represent many Christian families that homeschool. As such, the mother-teachers in my study experienced similar challenges, had similarly aligned outcomes, and were motivated to homeschool by some of the same factors as any other Christian family in any location. For someone not familiar with the history of homeschooling or how home education might work, this study can provide an example.

The findings from the study contribute to the conversation related to whether homeschoolers are adequately connected and contributing to the broader democratic society or whether they are inhibited by potential ideological isolation. Many of the participants spoke to this very tension and issue. This study further sheds light on how to arrange educational programming and develop curriculum that keeps the student at the center of the process and cultivates greater degrees of student individualization. If homeschooling can provide the

flexibility for parent-teachers to incorporate innovation and experimentation, as the literature and my findings indicated, then this study can further provide practical examples to traditional educators, as well as other homeschooling teachers. Having flexibility is crucial for educators to be able to effectively integrate 21st century skills into their lessons and classrooms. The data from this study contributes to the growing body of literature on 21st century teaching and learning.

Implications

The purpose of this section is to address the theoretical, empirical, and practical implications of the study. Though the research questions and qualitative design of this study were narrow in scope, the implications were much broader. Overall, this research continues to fill the gap in the literature pertaining to the integration of 21st century skills for learning in the home education context. There are limitations to the generalizability of this study to a broader audience. However, this study is relevant to the growing number of Christian, homeschooling families across the globe. The findings from the data provide not only the rationale behind the need for increased integration of 21st century skills in the Christian home school context, but also a plethora of practical insights into how to actually begin implementing such an interdisciplinary theme. Due to the increased number of students who are homeschooled in the United States (NCES, 2013; Ray, 2015; Ray, 2016), the findings from this research are also relevant to a variety of other educational stakeholders.

Homeschoolers

As the data and literature suggested, homeschoolers tend to experience a greater degree of flexibility in their daily schedules and curriculum. Home educated students can take advantage of this freedom even in their elementary years. During Preschool and Kindergarten students can

begin to grasp the concepts of others and fairness. Homeschoolers can build on these concepts as they are also exposed to the basics of geography and a sense of place and difference. This could lead to a deeper understanding of local versus global and contribute to a foundation of broader awareness and engagement. By the late elementary years (e.g., 4th or 5th grade), homeschoolers should begin to understand the concept of worldview, begin to articulate what they believe and how they see the world, and acknowledge the existence of various worldviews in their local communities and around the world.

This case study further sheds light on the need for homeschoolers to develop as many 21st century skills as possible from a variety of contexts. They need to learn how to solve problems and work with individuals who are different from themselves. They need to be learn how to think critically about what they read, hear, and see. Additionally, homeschoolers need to cultivate communication skills such as writing and public speaking to enable them to effectively navigate a diverse and fast-changing world around them. If they do not live or interact with many people who are different from themselves, they should seek out opportunities to be exposed to and interact with more diverse contexts. This can also be encouraged through local and international travel experiences.

Home Educators

A majority of the implications from this study apply directly to home educators. The ideals for homeschoolers outlined in the previous section will not take place without the intentional, strategic guidance of an educator. Home educators need to be aware of and take responsibility for the educational development of their children, even if they serve in the role of facilitator or coordinator. The theme of 21st century learning underscores the importance of home educators networking and collaborating with other educators, both traditional and home. Many of

the participants referenced how the co-op provided accountability and enrichment for themselves as educators, not just the learning opportunities for their children. Home educators should further avail themselves to professional development and training opportunities to continually refine their curriculum development, lesson planning, and instructional delivery methods. Many participants in this study mentioned various training or resources they could benefit from, as was highlighted in response to RQ4. Home educators need to take full advantage of the flexibility they possess in order to develop their students with 21st century skills for learning. They are better suited, logistically, to incorporate innovation and experimentation into their curriculum and teaching.

Home educators can overcome even their own potential lack of 21st century teaching and learning competency through research, training, resources, and adaptation of best practices in the field. They should seek every opportunity to cultivate problem-solving and critical thinking skills among their students, even early on during the schooling process. Home educators should also create opportunities to expose their children to diverse people, cultures, and beliefs. Christian home educators in particular can reasonably expose their children in this way while also reinforcing their own Christian worldviews and practices. It would be helpful for Christian home educators to expand their philosophy of global awareness beyond missional motivations and outcomes. Their children and students need to be able to navigate the diverse communities, country, and world that they live in. Many homeschoolers will go on to want or need to be employed by a multinational corporation or organization and will need the practical skills to not only gain employment at such companies but also successfully work with people from very diverse backgrounds and beliefs.

The theme of broader worldview orientation from this study as well as the literature review indicates that there are a variety of practical means by which home educators can address global awareness in their respective curriculums. Educators can incorporate as much international children's literature as possible in order to expose their children to other cultural contexts and experiences. They can utilize cultural awareness logs to help guide their students in critically processing the literature that they are reading. They can interact with individuals in other countries via teleconferencing and virtual fieldtrips. Educators can allow their children to participate in social impact games in order to learn about significant global issues and how to address them. Home educators can further utilize biographies and documentaries to help address global awareness as well. Home educators have much more liberty to incorporate many of these activities, supplemental aids, and resources.

Education Administrators

This study has also generated several implications for school- (e.g., principals) and district-level (e.g., superintendents, curriculum directors) administrators. First, district-level administrators should fully understand the state guidelines pertaining to home education in their respective state. They should not blindly resist the growth of the homeschool movement and neither should they remain disconnected from the homeschooling families in their schools and districts. Administrators have a unique opportunity to enforce the state regulations regarding attendance, standardized assessment, and accountability while also soliciting and responding to feedback from the home educators themselves. In this strategic role, administrators can serve as a bridge of support to the homeschooling families in their areas while also providing feedback to the decision-makers at the state level.

Education administrators themselves should be aware of current research on home education and provide a designated liaison at the school- and district-levels to serve the growing population of homeschoolers. Some administrators might consider developing support groups or committees where their educators can meaningfully engage with home educators. Public school teachers can learn from home educators in terms of student-centered educational approaches, innovation, experimentation, and strategies to develop students' individualization. Curriculum directors and school-based instructional leaders should further understand curriculum theory and the role this theory can provide in expanding how they develop curriculum and all of the possibilities available through 21st century teaching and learning.

Government Policymakers

Similar to educational administrators, government policymakers have the grave and unique opportunity to impact the next generation of students. The findings from this study lead to several implications for this group of important stakeholders. Policymakers first need to be aware of their ability to influence public opinion of homeschooling in general and the unnecessary perpetuation of biased and misinformed stereotypes regarding homeschoolers and home educators. Policymakers, of all the relevant stakeholders, should be knowledgeable of the current literature on homeschooling and make their decision based on the theoretical and empirical data, not on political expediency. Policymakers should additionally employ curriculum theory or have curriculum theorist in their sphere of influence in order to assist in conceptualizing all of the curricular possibilities available to the teachers and students they are responsible to serve and lead.

Government policymakers should further develop legislation and policies based on the input of home educators themselves. They should leverage their authority to protect the rights of

homeschoolers and home educators and seek to support them in any way that they can. Policymakers, if they are willing, can learn much from home educators and develop communication structures that are conducive to open dialogue and understanding with why home educators have decided to homeschool as well as the unique opportunities and challenges they face. Committees comprised of homeschooling practitioners and advocates can be formed to inform potential legislation or policies.

Curriculum Providers

Curriculum providers from a diverse philosophical and methodological perspectives can also benefit from this study. Of all the stakeholders, curriculum developers should be proficient in their understanding and application of curriculum theory. They possess the opportunity and responsibility to incorporate the latest research on teaching and learning and can offer professional development resources based on research-based best practices. As the student population in the United States becomes more and more diverse, curriculum providers will need to continue to balance local and global exposure. This balance surfaced many times among my participants and contributed to the theme of caution, which could be a similar tension in traditional education as well. Another implication of this study for curriculum makers is in developing material that is not centered on an American worldview. Curriculum providers should find ways to integrate international children's literature in order to provide authentic, context-based stories from other cultures. I found in my study that many of my participants appreciated some of the supplemental curricular resources that they used with their children that provided a foundation on the world first before any emphasis on the United States. Additionally, many of my participants acknowledged that they did not intentionally consider children's literature or other instructional materials from other cultural perspectives. This phenomenon

could be a reality with many educators across the board, thus providing an opportunity for curriculum providers to help fill this gap.

Curriculum providers will need to provide curriculum and supplemental instructional materials geared towards the growing homeschool population as well as the growth of homeschooling in a number of international contexts. Christian curriculum providers in particular should provide practical strategies for the home educators in how they can address global awareness with their children. The providers should further conceptualize examples and activities designed to encourage interaction and engagement across diverse perspectives. Based on the findings of this study it was clear that there exists a great opportunity for curriculum developers to provide resources that can be used in pre-service teaching programs to cultivate global awareness and intercultural competency amongst the teachers first and foremost. Curriculum providers can also develop resources that can be used in professional development settings to highlight best practices in addressing global awareness in their lessons and activities.

Delimitations and Limitations

There were several delimitations associated with this study. Perhaps the most significant was the type of design chosen—case study. Choosing one design over another naturally limits the data and methods used (Patton, 2002). I intentionally chose a case study design in order to provide in-depth description of my participants and their experience addressing global awareness. However, with case study, the findings were highly contextualized and case dependent (Creswell, 2013; Yin, 2014). The second and third delimitations pertain to my sampling strategy. I intentionally decided to observe and interview family units that were distinctively Christian in their beliefs and practice and part of the co-op, rather than just any family that homeschooled. As a result, I observed and documented how the families' Christian

beliefs influenced their curricular choices and educational activities, especially as it pertained to global awareness. Additionally, my primary participants were families who have homeschooled for at least one year. I preferred to observe and interview home educators who had already gone through their initial year of adjusting and implementing the homeschool approach. These choices added parameters to my sampling and ensured that I had a bounded group to research.

Additionally, there were several potential limitations involved with this study, mostly pertaining to my sample. To begin, some of the participants were individuals that I knew before the study. As a result, there were possible limitations with my fieldwork and observations. My familiarity with my participants as the researcher could have inhibited their level of transparency. The participants could have also responded to my questioning in ways they thought I might have wanted them to respond. This kind of reflexivity could have had a negative effect on the data collection and findings if the participants acted in a way that was not typical (Yin, 2014). There could have also been the opposite effect, full disclosure, which would have been conducive for rich data collection. Families I knew well might have felt more comfortable sharing with me. In order to fully observe and understand the group of families as a whole, my sample was limited to the same geographic region; in this case, a large city in the northeastern United States.

My sample was very homogenous in terms of socioeconomic and cultural background, thus limiting the potential diversity of the broader homeschooling population. Other cultural phenomena symptomatic of this geographic area might have limited the broader applicability of the findings. The small number of participants limited my ability to generalize the findings to broader contexts. In addition, the documents I analyzed could have been incomplete or inaccurate, thus limiting the findings. The interview data, though rich in content and description, could have reflected distorted responses from the participants, distortion based on a lack of

awareness, bias, or anxiety (Patton, 2002; Yin, 2014). This potential distortion could have also been the result of my poor questioning as a researcher.

Recommendations for Future Research

After consideration of the study findings, limitations, and the delimitations placed on this case study, I have multiple recommendations and directions for future research. My single-case design allowed for rich description of my participants and their educational activity, but the findings were highly contextualized as a result. Future researchers should consider a multiple-case design even of contrasting cases. Adding just one more case, perhaps a secular-based homeschool co-op or one that was more culturally diverse or from a different region of the country, could lend itself to more analytic benefits (Yin, 2014). In extending this research forward, I would also consider a mixed-methods design where I would continue to employ qualitative data collection measures but also a quantitative instrument. For example, having home educators complete an instrument like Hett's (1993) Global Mindedness Scale would add a complementary dimension to understanding how they address global awareness in their curriculum. A quantitative design in itself would be more conducive to a larger sample size and allow for statistical analysis. Then the results could be considered more representative.

In terms of populations, future researchers should study fathers and their role in homeschooling, the actual students, and home educators who do not identify as Christian. Because my sample size was limited and consisted of a homogenous group of home educators, it could be helpful to study homeschooling from various regions around the country or homeschooling groups in rural, suburban, or urban contexts. Due to the growth of the homeschooling movement around the world, there are opportunities to research global awareness and intercultural competency from perspectives and experiences outside of the United States.

This could be done through in-depth focus on one country or culture or through comparative analysis of several countries at a time.

From a topical standpoint, there are several different directions the research could go. I would be interested in focusing on the broader 21st century skills beyond global awareness. For example, a researcher could study how home educators are integrating media and technology skills into their curriculum or critical thinking and creativity. There remains a gap in the literature in this regards and the findings from such a study could be more relevant to a broader selection of educators depending on the design. This study could also be broadened in terms of pre-service teacher training. If a significant portion of the students' global awareness stems from what they are intentionally exposed to and taught by an educator then more focus should be placed on how teachers themselves, both home and traditional educators, are being trained and prepared. There is a great need to research teacher preparation systems and approaches in general but especially to ensure that today's educators themselves understand and know how to cultivate and integrate global awareness and 21CS among their students

Summary

The purpose of this study was to document and describe how Christian home educators were addressing global awareness in their curriculum. I designed the study to follow a qualitative single-case study design and triangulated the data by collecting from a variety of means including a questionnaire, observations with fieldnotes, artifacts, one-on-one interviews, and a focus group. The following were my four research questions: RQ1 How are Christian home educators implementing 21st Century Skills for Learning; RQ2 What methods to Christian home educators use to address global awareness; RQ3 What are some of the benefits of and challenges to addressing global awareness in the Christian homeschooling setting; and RQ4 What further

training and/or resources do Christian home educators need, if any, to address global awareness in their curriculum.

During the data analysis phase I arrived at five themes, which included biblical worldview integration, flexibility, 21st century learning, broader worldview orientation, and caution. Each theme aided in answering each of the research questions in a variety of ways. Then based on the findings I discussed how this study corroborated with previous research, how it extended and diverged from previous research, and also how this study contributes to the field. I additionally outlined multiple theoretical, empirical, and practical implications for five different stakeholders that include homeschoolers, home educators, education administrators, government policymakers, and curriculum providers. I then concluded this report with recommendations and direction for future research.

After reflection on the entire process and scope of this study there are two primary considerations that stand out. First, home educators are more uniquely positioned to address global awareness among their children based on their flexibility. Christian home educators can utilize this freedom to integrate their faith into the curriculum while home educators in general have the flexibility to travel, collaborate with other educators, and the ability to incorporate a variety of supplemental instructional resources and activities into their curriculum. The Christian home educators that I researched are addressing global awareness among their children in a variety of ways, but in many cases it's tied directly to their biblical worldview on missions. In other cases, some Christian educators did not make a direct connection between the courses and lessons they were providing with any intentional efforts to address global awareness. With many of my participants global awareness was something that just happened through the course of homeschooling and life.

The second primary consideration from the overall scope of this study pertains to the need for growth in terms of 21st century teaching and learning. There is a great opportunity for educators in general and Christian home educators in particular to continually be developing their own understanding of broader educational trends and best practices. Christian home educators need to be aware of tangible ways in which 21st century society is changing and how students need to be aware and prepared in the process. This will require additional training, professional development, and collaboration on behalf of Christian home educators if they are to not only cultivate a biblical worldview among their children but also equip them to effectively navigate and engage the increasingly diverse world around them.

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Appendix A**IRB APPROVAL LETTER****LIBERTY UNIVERSITY**
INSTITUTIONAL REVIEW BOARD

August 7, 2015

Bobo Brendan Beck

IRB Approval 2256.080715: Twenty-First Century Home Education: An Ethnographic Approach to Understanding Global Awareness among a Christian, Homeschooling Group

Dear Bobo,

We are pleased to inform you that your study has been approved by the Liberty IRB. This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year, or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

Professor, IRB Chair Counseling
Liberty University | Training Champions for Christ since 1971

APPENDIX B

CONSENT FORM

Twenty-First Century Christian Home Education

Bobo Beck
Liberty University
Education

You are invited to be in a research study of Christian homeschooling in the 21st Century. You were selected as a possible participant because of your choice to homeschool your children as well as your profession to be an evangelical Christian. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

Bobo Beck, a doctoral candidate in the School of Education at Liberty University is conducting this study.

Background Information:

The purpose of this study is to gain a better understanding of Christian homeschooling in the twenty-first century. Homeschooling is among the fastest growing segments of K-12 education in the United States. As a result, I would like to explore firsthand why and how various Christian families homeschool their children.

Procedures:

If you agree to be in this study, I would ask you to do the following things:
Agree to allow me into your home (or primary place of instruction) at least once a week for a time period of 1-2 hours at a time most convenient for you and your family and allow me to observe your homeschool instruction and activities. I will be conducting these observations over a period of three months beginning September 2015 and continuing through December 2015. At any time I might video or audio record all or part of a lesson. I might also take pictures of your children's work or resources used in your instruction. I am also asking for your willingness to be interviewed at least one time in a 45-minutes to an hour session. This session would be audio recorded for transcription purposes. I may or may not also ask you for your willingness to take part in a focus group involving other homeschooling parents.

Risks and Benefits of being in the Study

The study has several risks:

The anticipated risks in this study are minimal. My weekly presence in your home while observing your instruction and activities could pose a distraction and/or disruption to your regular routines. Your children also might not act in a way when visitors are not present during their instruction. It is also important to state that, since I will be conducting research in your home context, I may become privy to information that triggers the mandatory reporting requirements for child abuse, child neglect, elder abuse or intent to harm self or others. My presence and responsibility to report in such case can be viewed as a potential risk to you.

The study has several benefits:

This study will help to fill the significant gap that exists in the scholarly literature regarding Christian homeschooling. For decades now there have been consistent attacks and intentional misrepresentation of what takes place in the context of home education. This study will help to validate this form of education in a positive light and help to educate a variety of stakeholders of the legitimacy of home schooling in the twenty-first century. Additionally, this study will help to provide a practical guide to some of the best instructional practices observed during the course of the research. Such practices will be made available to all participants at the end of the research process.

Compensation:

You will receive a small financial incentive in the form of a gift card for your willing participation in this study. All incentives will be dispersed towards the end of the research process.

Confidentiality:

The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely and only the researcher will have access to the records. All audio and video recordings will be secured in a locked cabinet/drawer as well as the signed consent forms. Any and all digital transcripts derived from the recordings will be stored on a password-protected computer with no public access. At the conclusion of this study all data sources will be kept in a locked container. If you are chosen to participate in a focus group and decide to participate, I cannot assure you that any of the other participants will maintain your personal confidentiality and privacy.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

Contacts and Questions:

The researcher conducting this study is Bobo Beck. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at via cell at:

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at:

Please notify the researcher if you would like a copy of this information to keep for your records.

Statement of Consent:

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

(NOTE: DO NOT AGREE TO PARTICIPATE UNLESS IRB APPROVAL INFORMATION WITH CURRENT DATES HAS BEEN ADDED TO THIS DOCUMENT.)

The researcher has my permission to audio-record, video-record, and/or photograph me as part of my participation in this study.

Signature: _____ Date: _____

Signature of parent or guardian: _____ Date: _____
(If minors are involved)

Signature of Investigator: _____ Date: _____

Appendix C

Assent of Child to Participate in a Research Study

What is the name of the study and who is doing the study?

The name of this study is Christian homeschooling in twenty-first century and Bobo Beck will conduct it.

Why am I doing this study?

I am interested in studying Christian homeschooling in order to learn how it is like for your parents to teach you and what it is like for you to learn at home.

Why am I asking you to be in this study?

You are being asked to be in this research study because you are a student that learns at home. You have a lot of helpful information that I can learn from in order to better understand what happens during homeschooling.

If you agree, what will happen?

If you are in this study I will ask you to welcome me into your home and learning environment. I will also ask you to try to act as normal as you would on any day when I am visiting you and your family during your school time. There might be times when I ask you some questions or even use a camera or recorder to save some of your lessons and activities. I will use the information to right a report in order to share with others what Christian homeschooling is like.

Do you have to be in this study?

No, you do not have to be in this study. If you want to be in this study, then tell the researcher Mr. Bobo. If you don't want to, it's OK to say no. Mr. Bobo will not be angry. You can say yes now and change your mind later. It's up to you.

Do you have any questions?

You can ask questions any time. You can ask now. You can ask later. You can also talk to the Mr. Bobo. If you do not understand something, please ask Mr. Bobo to explain it to you again.

Signing your name below means that you want to be in the study.

Signature of Child

Date

Witness of Child (if applicable)

Liberty University Institutional Review Board,
1971 University Blvd, Suite 1837, Lynchburg, VA 24515
or email at:

Appendix D
Fieldnotes Template

| | |
|----------------------------|--|
| Code | |
| Place | |
| Date/Time | |
| Duration | |
| Event | |
| Planned Agenda | |
| Overview | |
| Setting | |
| Atmosphere | |
| Raw Notes | |
| Pictures | |
| Videos | |
| Audio | |
| Extras | |
| Analytical Comments | |

Appendix E

Background Interview Prompts

1. What is the makeup of your family? How many kids do you have and who all lives at home?
2. Who is the primary teacher of your children?
3. What roles do each of you as parents play in the education of your children?
4. What is your own educational background? How far have you gone in your own educational experience?
5. How long have you been homeschooling?
6. Why did you decide to homeschool? What were some of the factors affecting your decision?
7. What does a typical day look like for your family during the school year in terms of routines and activities?
8. Do you follow a particular curriculum or homeschool program? If so, why did you decide to use that particular curriculum or program?
9. What are some of the benefits and blessings of being able to homeschool your children?
10. What are some of the challenges or difficulties with your homeschooling?
11. What are some areas, if any, you would like to improve in terms of your instructional design and delivery?
12. Are you part of a co-op? If so, how does the co-op operate and how does it benefit you and your children?
13. How familiar are you, if at all, with 21st century skills and what relevance, if any, do they have in your instructional design and delivery?
14. Is there anything else you would like to mention about homeschooling or 21st century skills?

Appendix F

Focus Group Prompts

1. Do you see the need to prepare your children for an increasingly diverse, fast-changing world or does the broader society and culture have minimum affect on how you educate your children?
2. What do you think your children need, in terms of specific skills and knowledge, in order to successfully understand and navigate the 21st century?
3. What are some of the challenges or hindrances, if any, to cultivating global awareness in your homeschool setting?
4. What further training and/or resources do you need, if any, to fully develop your children into globally aware, 21st century learners?
5. In terms of your networking with other homeschooling families, your co-op involvement, and your broader research, what ideas or observations do you have in terms of cultivating global awareness in your homeschool setting?

Appendix G

Statement of Faith

- I. THE BIBLE**
 We believe...
 that the Bible is the Word of God given to humanity to reveal God to us
 that only the 66 books of the Old and New Testaments are inspired (God-breathed)
 that the Bible is the only infallible rule of faith and practice
 that the Bible is fully trustworthy in all that it addresses
 that the Bible is able to fully equip us to live the life God wants us to live
- II. GOD**
 We believe...
 that there is only one true God who eternally exists in three persons – Father, Son, Holy Spirit
 that God is sovereign in power and authority and perfect in holiness, love and wisdom
- III. JESUS CHRIST THE SON**
 We believe...
 that Jesus Christ is fully God and fully man
 that He was born of a virgin and lived a perfect life
 that He died on a cross in our place to pay for the sins of the world
 that He rose again on the third day to prove His victory over sin and death
 that He is now in heaven with the Father interceding for those who are His
 that He will return to take those who are His to heaven and to judge the world
- IV. HUMANITY AND SIN**
 We believe...
 that all human beings are created by God in His image
 that through Adam's disobedience, sin and death entered the world
 that all people are born sinful and are unable to save themselves
 that the just punishment for sin is eternal separation from God
- V. SALVATION**
 We believe...
 that salvation from sin is a free gift offered to all
 that salvation is totally by the grace of God and is received through faith
 that salvation can never be earned or achieved through good works
 that to receive salvation an individual must:
- Acknowledge that he/she is guilty of sin
 - Believe that Jesus died for his/her sin and rose again
 - Trust Jesus alone as his/her Savior
- that all who are saved are members of God's Church universal – Christ's body
 that those who are saved are called to serve as ambassadors and witnesses for Christ
 that those who are saved are secure for eternity
- VI. THE LOCAL CHURCH**
 We believe...
 that a local church is a group of believers who meet together regularly to fulfill God's purposes of worship, evangelism, fellowship, instruction and service.
 that water baptism is a public declaration of a believer's faith in Jesus and a symbol of his/her union with Him
 that communion is a memorial of Jesus' death to be observed until He returns
 that it is the parent's primary responsibility to lovingly train their child(ren) according to God's Word

Appendix H

Membership

Membership in the Riverdale Home School Co-op entitles you to the following:

- RHSC Membership Card
- Participation in all events, activities and field trips
- RHSC Membership Directory
- Participation in the Co-op classes

Applying for Membership

To apply for membership, you must complete an application online.

The Leadership Team will review the applications based upon these priorities:

1. Seating availability in each class.
2. Current members.
3. Past members who had to drop out for a time due to other concerns.
4. Members of Riverdale Church.
5. Those that have a recommendation by a current member.
6. Those that desire membership but have no recommendation.

All families **MUST** visit Co-op prior to applying for a Co-op membership.

If someone is taking their children out of school and just beginning to homeschool, we will encourage them to try home schooling for at least a semester before joining the Co-op. This is because of the level of commitment Co-op membership requires and the stress involved in transitioning a family from sending the children to school and to keeping them home.

These guidelines were established to help maintain the spiritual integrity of the group. We determined an ideal class size is 10 students, with a maximum of 12 students. We are committed to this standard in the hope of maintaining the intimate nature of each class. The desire to keep classes small meant we had to divide the children up. While we personally are not in favor of labeling our children by grade, it is the most efficient way to divide the children up. Here are the grade divisions for the 2015 spring semester: Nursery-Pre-K, Kindergarten/Grades 1, Grades 2 & 3, Grades 4 & 5, and Grades 6 & up. The division of classes is subject to change each year depending upon the number of children at each grade level.

****Please note:** Acceptance to co-op is on a trial basis for the first semester. At the end of the semester, the Leadership Team will be in contact with you regarding membership.

Appendix I

Riverdale Home School Member Covenant

Having received Jesus Christ as my Lord and Savior, and being in agreement with Riverdale Home School and its vision, strategy and structure; I now feel led by the Holy Spirit to unite with this ministry. In doing so, I commit myself to God and to the other Riverdale Home School members to do the following:

1.) I will protect the reputation of our group and this church by:

- Acting with respect towards all Riverdale Co-op Leaders.
- Refusing to gossip.
- Maintaining honesty and integrity.

Romans 15: 5-6 “May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ.”

2.) I will support the Riverdale Co-op by:

- Sharing its vision and helping to achieve its goals.
- Attending business meetings and faithfully fulfilling my duties.
- Submit to the Biblical process for exhortation (or correction) when necessary as outlined in the Co-op handbook.
- Praying regularly for this ministry.
- Attending co-op with my child (ren) each week.

Ephesians 4:16 “From Him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.”

3.) I will serve, as Christ would want me to serve. I will strive to look upon the Co-op families as Jesus does and to love them as He does: sacrificially, willingly, joyfully! I agree to teach/help for at least two class periods and be available to substitute where needed. If I can't agree to this policy at this time for whatever reason, I understand that I am welcome to return to co-op the next semester assuming there is room in my child's classes.

Phil.2: 3-4 “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interest of others.”

Signed: _____

Dated: _____

Appendix J

2015-2016 Co-Op Schedules

Fall 2015 Co-Op Schedule

| | | | | | |
|----------------|----------------|--|--------------------------------------|----------------------------------|-------------------------------------|
| Nursery | 9:15-10:10 | 10:15-11:10 | 11:15-11:40 Lunch Nursery-3 yr | 11:45-12:40 | 12:45-1:40 |
| 3 yr L03 | | | | | Gym Main |
| 4-6 yrs L02 | Poetry/Music | Gym Main/AC w/ 7-8 | Lunch 4-8 yrs | Music, Cultures, Food | Insects |
| 7-8 yrs L04 | Math Facts | Gym Main/AC w/ 4-6 | | World Cultures | Cinderella |
| 9 yrs | Health L01 | PA History L05 | Lunch | Creative Writing L01 | Gym AC |
| 10-11 yrs | Writing L05 | 10+ (Choose One) Entrepreneurship Fireside | Lunch 10+ Fireside | Gym AC | 10+ (Choose One) Drama L05 |
| 12+ yrs | Gym AC | French (F&S) 202 | | Physical Science (F&S) 204 | Lit/Writing L01 |
| | Gym Main | Civics 201 | | | Art Fireside |
| | | Strategy AC | | Fallacy Detective L05 | Spanish 207 |

Spring 2016 Co-Op Schedule

| | | | | | |
|-----------|------------------------------|---|--------------------------------------|----------------------------------|---|
| Nursery | 9:15-10:10 | 10:15-11:10 | 11:15-11:40 Lunch Nursery-3 yr | 11:45-12:40 | 12:45-1:40 |
| Preschool | | | | | Gym Main |
| 4-6 yrs | Music/Lit | Gym Main/AC w/ 7-8 | Lunch 4-8 yrs | Art | Science |
| 7-8 yrs | Math | Gym Main/AC w/ 4-6 | | Art | Science |
| 9 yrs | Africa Study L01 | Manners thru Lit L05 | Reading Olympics 4-6 L05 | Science L01 | Gym AC |
| 10-11 yrs | Music Appreciation L05 | 10+ (Choose One) Building w Popsicle Sticks AC | Lunch 9+ Fireside | Gym AC | 10+ (Choose One) Drama L05 |
| 12+ yrs | Gym AC | French (F&S) 202 | Reading Olympics | Physical Science (F&S) 204 | Finance 204 |
| | Gym Main | Drama (F&S) Fireside | 7-10 207 | Health L05 | Family Consumer Science Fireside |
| | | Current Events 204 | | | Spanish 207 |

Fall 2016 Co-Op Schedule

| | 9:15-10:10 Period 1 | 10:15-11:10 Period 2 | 11:15-11:40 Lunch | 11:45-12:40 Period 3 | 12:45-1:40 Period 4 |
|--|---|--|----------------------|---|---|
| Nursery-3 yr | | | | | |
| PreK-K 4-5 yr L03 | | | | | Gym Main |
| 1 st -2 nd grade Ages 6-7 | America: In Song & Story L02 | Gym Main | Lunch | Literature L04 | Science L02 |
| 3 rd -4 th grade Ages 8-9 | Geography L05 | Meteorology L01 | Lunch | Gym Main | Art L05 |
| 5 th grade Ages 10-11 | Elections Fireside | Math Games L05 | Lunch | Meteorology L01 | Gym AC |
| Middle School Grades 6-8 | Gym AC 6 th -11 th grades | 6 th & Up: choose 1 Public Speaking 204 | Lunch | General Science 204 | 6 th & Up: Choose 1 Exploring Missions 205 |
| High School Grades 9-12 | | Spanish 207 | Lunch | 9+ Choose 1 Biology 207 | Exploring Puppetry 201 |
| | | | | American History thru Film 205 | SAT Reading, Writing, Essay-207 |